

THE CHRISTIAN REMEMBRANCER.

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SCRIPTURE CRITICISM.

"The Lilies of the Field," Mat. vi. 28.
*Strictures on Sir James Smith's
Hypothesis respecting them.*

Opinionum commenta delet dies. Cic.

THE following passage, extracted from "Considerations respecting Cambridge, &c." by the worthy President of the Linnæan Society, has given a wide circulation to what appears to me a glaring error, not indeed of moral or theological importance, but which nearly destroys the effect of a striking allusion of our Saviour, by referring it to an insignificant, and not its legitimate object.

"There is a celebrated text of great beauty to which I have ventured to apply a botanical elucidation. Our Saviour says to his disciples,—*Consider the lilies of the field how they grow, &c.* This is commonly supposed to apply either to the white lily or tulip, neither of which is wild in Palestine. It is natural to presume that the Divine Teacher, according to his usual custom, called the attention of his hearers to some object at hand, and as the fields of the Levant are overrun with the *Amaryllis lutea*, whose golden liliaceous flowers in Autumn afford one of the most brilliant and gorgeous objects in nature, the expression of *Solomon in all his glory not being arrayed like one of these* is peculiarly appropriate. I consider the feeling with which this was expressed as the highest honour ever done to the study of plants; and if

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my botanical conjecture be right, we learn a chronological fact respecting the season of the year when the sermon on the mount was delivered*.

It appears from a comparison of these two passages, that, in Sir James Smith's opinion, our Saviour did not intend to particularize *an individual plant* as rivalling Solomon in all his glory, but *an assemblage of plants of one kind*, which by their multitude and colour formed a brilliant and striking spectacle.—Any flowers, indeed, when in blossom, growing together in profusion, would produce such an effect; a field covered with daisies or dandelions, seen at a little distance, would appear as if invested with cloth of silver, or cloth of gold†. But if our Lord's words are duly considered, I think it will be apparent that he is not directing the attention of his hearers to the "lilies of the field" in the aggregate, but individually. He does not bid them look around and behold the earth covered with innumerable flowers of golden hue; nor assure them, that thus arrayed, it exhibited a more magnificent spectacle than Solomon in his robes of state. But he begins his exhortation with an emphatical word (καταμαρτυρεῖ)‡.

* *Considerations respecting Cambridge, &c.* p. 39.

† Many interpreters have considered τα κρίνα τοῦ ἀγροῦ to mean wild flowers in general, and not to be confined to an individual species. But this interpretation seems liable to the same objections with that of Sir James Smith above stated.

‡ Καταμαρτυρεῖ τα κρίνα τοῦ ἀγροῦ. Diligenter contemplamini et considerate lilia agri. Schleusner. Lex. in verbum καταμαρτυρεῖν.

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which enjoins particular attention to an object so as to know it well, implying that an *individual* must be studied; this is made still more evident when he proceeds to compare Solomon in all his glory, not to these *in the aggregate*, but to *one* of these, to an individual lily of the field, whatever plant may be meant by that phrase. This being granted, let me ask, Is it at all probable that our Saviour should select a low and humble plant, not particularly distinguished by specious blossoms, as exceeding in its array the most magnificent of monarchs? Surely a stately plant, with blossoms conspicuous for grace and beauty, would, in such a case, have been pointed out. How then can the autumnal Narcissus, a groveling plant, whose blossoms, scarcely so beautiful as those of the common crocus, which they greatly resemble, rising only three or four inches from the ground*, be regarded as an appropriate rival to Solomon in all his glory?

There is another circumstance, alluded to by our Lord, which furnishes some further presumptive evidence that the plant in question could not be the *Amaryllis lutea*; after it was withered it was employed as *fuel*. Now the leaves and blossoms together of the plant last mentioned, when withered, would scarcely be worth collecting for this purpose, much less the blossoms alone.

Having thus endeavoured to prove that the right of the Autumnal Narcissus to the honour Sir James Smith claims for it cannot be admitted; I shall next inquire whether that of the common white lily, (*Lilium candidum* L.) supposed by the stream of interpreters to be the lily of our Saviour, may not be substantiated.—Sir James affirms, as the ground of his objection to the general opinion, that this plant is not wild in Palestine. Before I admit that a plant

not now to be met with wild in any country could never have been so formerly, I must lay down a few necessary distinctions. Plants vary as to their *habitats*, to use a botanical term, some being very local, and others more general. Plants of the former description, though numerous in a particular spot may be eradicated from a country, either by tillage, or a great demand for them for gardens*, but the others not. So that it is possible that a plant may not now be found wild where it formerly abounded. How far the white lily in a wild state was local cannot easily be known, it was however always in request for gardens, in ancient as well as in modern times.

But who can say positively that the white lily does not now grow wild in Palestine? Travellers that pass through a country, usually take a very cursory and confined survey of it. It cannot be supposed that they see a tenth part of its productions; and therefore that they have not noticed any given plant in their route, furnishes no positive proof of its non existence. As Sir James Smith has not stated the evidence that has induced him to adopt the above opinion, no judgment can be formed with respect to its weight. I must observe, however, that there is counter evidence of a satisfactory kind, which goes to prove that the plant in question is still a native of Palestine: Miller, the author of *the Gardener's Dictionary*; Professor Willdenow; and the Editors of the *Dictionnaire D'Histoire Naturelle*, recently published, assign this habitat to the lily; and Linné, in the *Amoenitates Academicæ*, has included both it and the tulip (*Tulipa gerneriana* L.) (which likewise Sir James has noticed as not being indigenous in the Holy Land) in a *Flora Palæstina*, given in the fourth volume of that work, on the authority

* The *Lysimachia thyrsiflora* is lost to our Flora from the former of these causes, and the *Cypripedium Calceolus* nearly, if not altogether, from the latter.

* See Rees's *New Encyclopædia* under *Amaryllis lutea*.

of wild specimens collected by Ranwolf and determined by Gronovius; the former being gathered near Joppa, and the latter on Lebanon*. From the same Flora it appears that Hasselquist found the Autumnal Narcissus near Jerusalem; but it is observable that he was at that place only in April, whence it should seem that some individuals of this plant were then in flower†. He does not appear to have noticed it in Galilee, whither he went from Jerusalem.

Taking all these circumstances into consideration, it will appear that the claim of the white lily to be considered as a native of Palestine, as far as the evidence of travellers goes, is equally good with that of the *Amaryllis*. In this respect they both stand upon the same footing. But when compared with our Saviour's words, the former will be found to answer the characters that they necessarily imply in a much more satisfactory manner than the latter; its stately height, eminent gracefulness and beauty, and agreeable odour are obvious to every beholder, and have been celebrated from the earliest ages‡, and the pure whiteness and waxy texture of its blossoms exhibit a glory far superior to that of the richest robes with which the most magnificent of oriental monarchs could invest himself. There is some reason for believing that amongst the

Jews, on occasions of state, kings and princes were arrayed in white, or at least that their outer garments were of that colour*. If this idea be correct, with what peculiar propriety did our Saviour select the *white* lily to compare with Solomon in all his glory.

To prove further that it was this very lily, and not the *Amaryllis lutea*, or indeed any other species of lily, that our Saviour had in his eye, some powerful evidence may be adduced from the Old Testament, provided it be granted that *לָבַן* in Hebrew is synonymous with *αἶσρος* in Greek; and that it is, seems clear not only from the authors of the septuagint version having usually rendered one word by the other, but also from Solomon's more than once alluding to these flowers as abounding in fields and pastures†, thus agreeing with our Saviour's designation of them as "Lilies of the field."

There are two circumstances deducible from passages in the Old Testament which go to prove that the Hebrew *לָבַן* is the white lily, and not the Autumnal Narcissus. The first of which relates to the *shape* of the blossom, and the second to its *colour*.

In the description given of the brazen sea placed in Solomon's temple‡, it is said, according to our translation, "And the brim thereof was wrought like the brim of a cup with flowers of lilies." But the literal rendering of the Hebrew is, "And its lip like the fashion (or work) of the lip of a cup, the flower of the lily." The most obvious interpretation of which seems to be, that the lip or brim of the brazen sea was moderately reflected, or curved outwards, like the brim of a cup or the flower of the lily. Most of the commentators on the passage in Pole's *Synopsis* have adopted this

* Page 454 compared with 447.

† *Travels*, p. 121. Dr. Russel also seems to have seen it in blossom at this time, since he includes it in his list of April flowers (*Aleppo* p. 37), though it appeared in greatest abundance after the first rains in Autumn (p. 42).

‡ *Lilium rosæ nobilitate proximum est — et impositum etiam maxime rosas decet — Nec ulli florum excelsitas major — Candor ejus eximius, foliis foris striatis, et ab angustis in latitudinem paulatim sese laxantibus, effigie calathi, resupinis per ambitum labris, tenuique filo et semine, stantibus in medio crocis. Ita odor colorque duplex, et alius calicis, alius staminis, differentia angusta. Plin. Hist. Nat. l. xxi. c. 5. Κρόνον. Lilium, maxime album in agris crescens, cujus tanta apud veteres erat dignitas, ut κατ' ἐξοχὴν Ἀνθος diceretur. Schleusner. Lex. in verbum αἶσρος.*

* Gen. xli. 42. 2 Sam. vi. 14. Eccles. ix. 8. Dan. vii. 9. Rev. i. 13. iv. 4. xv. 6.

† Canticles ii. 16. iv. 5. vi. 3.

‡ 1 Kings vii. 26.

interpretation*, and it is countenanced by all the antient versions except the Arabic, as it is also by the Targum. If admitted it will decide the question between the amaryllis and the white lily, since the blossom of the former has a curvature *inward*, while in the latter its direction is *outwards*, "*effigie calathæ*," as Pliny speaks, a strong presumption in favour of its identity with the lily of Judea.

By other passages in the Old Testament we are enabled very satisfactorily to ascertain that the colour of this lily was *white*. In the book of *Canticles* there are two passages which appear to me to prove this very clearly, since unless they are intended to set forth the whiteness of the skin, and in one case, if not in both, as contrasted with another colour, they seem to be without meaning. The first is in the fourth chapter (v. 5), "Duo ubera tua sicut duo hinnuli capreae gemelli, qui pascuntur in liliis." This passage, whether we render the Hebrew שְׁרָיִם a nipple or a breast †, can mean only

to allude to the complexion of the bride; and if her neck was compared to a tower of *ivory*, the complexion of the covered part of her body could be illustrated by nothing more appropriate than the superior whiteness of the *lily*. The other passage is in the seventh chapter (v. 2.) and is evidently intended to convey precisely the same idea of *whiteness*. "Venter tuus sicut acervus tritici vallatus liliis." Parallel with this is another passage* in which the person of the bridegroom is described, "Venter ejus *eburneus* distinctus sapphiris," whence it seems indubitably to follow, that the idea of *whiteness* was as much intended to be conveyed by the metaphorical use of *lilies*, as by that of *ivory*. And, the sexes of the two parties considered, probably of superior whiteness.

There is one passage, however, in the same book, which, at first sight, seems to imply that Solomon's lilies were *red* ‡. In the fifth chapter (v. 13.) it is said, that "his lips (are) lilies dropping sweet smelling myrrh." But the comparison in this passage is not between the *colour* of the lips and that of the lily, but between their *scent* §. And when any text admits of two senses, the one primary and the other secondary, and the secondary sense does not

* Quasi labium calicis, i. e. repandum ut calices et lilia, et modice flexum in exteriorem partem. Secundum opus labii calicis, et floris liliis — sunt enim, flores lili curvati. Pol. *Synopsis* in loc.

† And the proper lily may be intended in that expression of 1 Kings vii. that the brazen sea was of the thickness of a handbreadth, and the brim like a lily. For the figure of that flower being round at the bottom, and somewhat repandous or inverted (he means reflected, as he uses the same term with respect to the Martagon) at the top, doth handsomely illustrate the comparison." Sir Thos. Brown's *Miscellany Tracts*, p. 20.

‡ "Atque ut hic candor (nempe litorum) uberum candorem refert, ita cum in horti areola, aut in agri portione aliquot numero lilia supra planum solum eminent, mammas imitari videntur, quæ pari ratione supra pectus assurgunt et protuberant. Rursus in illis liliis si pascuntur *ζυγάς ἀνδρῶν*, i. e. rufi hinnuli, duo gemini et prorsus similes, eminus aspicientibus tanquam papillæ in uberibus apparebunt. Neque novum videri debet, quod vel hic hinnuli, vel *Cant.* ii. 16, & vi. 3. greges pascuntur inter lilia: cum in Judæa et Syria, lilia non colantur in hortis, ut apud nos; sed in agris passim occurrant." Bochart. *Hierozoic*, l. i. iii. c. 24.

* Cantic. v. 14.

† Pliny says that the *αἴωνος* of the Greeks was *red*, (l. xxi. c. 5.) but Stapel in his notes upon Theophrastus observes with respect to this passage of Pliny, "Rubens liliū *αἴωνος* vocari tradit, quare doctissimi botanici codicem corruptum existimant, ac legendum *σποδῶν αἴωνος*, vel quod magis placet composita voce *σποδῶν αἴωνος*." 635. 2. However this be, that the Greeks by the term *αἴωνος* understood the white lily generally and by way of eminence, is evident from the well known line of Theocritus.

Αἴωνος το ἀἴωνος ἑστί, μαργαρίτας ἀνὰ νύκτι. The term was however often used by the Greeks more indiscriminately, not only for other lilies, but also for various flowers.— See Schleusner, *Lex.* in verb. and Sir Thos. Brown's *Miscellany Tracts*, p. 19.

§ Sir Thomas Brown thinks the honey-drops observable in Martagon lilies, and the Crown Imperial may be here alluded to (ubi supr. p. 20) but the scent does not correspond.

agree with other texts, the primary is only to be insisted upon.

There are other places in Scripture which relate in some degree to this subject, as for instance that in Hosea, where it is said of Israel, that "he shall grow, or rather flourish as the lily, and cast forth his roots as Lebanon *," where height and beauty seem implied as well as deep rooting; but, I trust, I have said enough to prove that the Autumnal Narcissus cannot be synonymous with our Saviour's lilies of the field, and that there is the best reason for adhering to the received opinion, that the common white lily was the plant in question.

*Vindication of Dr. Laurence from
the Aspersions of Mr. Belsham
and the late Dr. Estlin.*

CONFIDENCE in asserting one's own opinions, and subtlety in perplexing the meaning of an adversary, are among the arts of controversy, which are most calculated to deceive the unsuspecting and inexperienced. A singular instance of the use of these disingenuous artifices occurs in the manner in which the Unitarians have treated Dr. Laurence, whose polemical skill is only equalled by his forbearance and moderation. He brings his arguments to bear directly upon the point which he has in view, and is too earnest in the pursuit of his object, to take notice of the weakness of his opponent in matters not immediately connected with the question at issue. These high qualifications have not been sufficient to exempt him from a very contrary conduct on the part of his opponents, and when once the word of misrepresentation has gone abroad, it is hardly to be conceived, with what rapidity it is circulated, and with what implicit credulity it is received by men, who prefer the strongest

claims to candour and the love of truth.

The following passage occurs in a note to Mr. Belsham's Letter to the Unitarian Christians of South Wales, p. 30, "What can be said of that flagrant misrepresentation of the Editors of the Improved Version, by Dr. Lawrence (Laurence) of the University of Oxford, which has been so justly exposed by my learned friend Dr. Estlin, whose candid mind was itself imposed upon by it till he did what few of Dr. Lawrence's readers would do—he consulted the Improved Version itself, and found that the charge alleged was absolutely without foundation?"

If this charge were not "absolutely without foundation," the character of Dr. Laurence would be unworthy and incapable of defence. But in the shewing and quotations of Dr. Estlin himself the charge is without foundation. Dr. Laurence in his work entitled, "Critical Reflexions upon some important misrepresentations contained in the Unitarian Version of the New Testament," directly charges the Editors of the Improved Version with appealing to the authority of Michaelis on a question, in which the German Divine is immediately opposed to them. On the subject of conjectural criticism, the Editors allege in their introduction, p. xix. "Nevertheless there is no reason, why critical conjecture should be entirely excluded from the New Testament any more than from the works of any other ancient author; and some very plausible conjectures of no inconsiderable importance, have been suggested by men of great learning and sagacity, which, to say the least, merit very attentive consideration. See particularly John i. 1, vi. 4. and Romans ix. 5." The reference is made to "Marsh's Michaelis, ch. x." and the obvious meaning of the reference is, that the alleged authority supports the doctrine of the text. But Dr. Laurence follows up the reference and shews, that in the chap-

* Hosea xiv. 5.

ter to which the Editors appeal, "it is singular, that Michaelis reprobates in the strongest terms all theological conjecture whatsoever." Having questioned also, whether the Editors had read the chapter to which they appeal, he proceeds to shew that "the very conjectural emendations, which they (the Editors) particularly notice, he (Michaelis) directly censures in the most pointed terms, and expressly brings forward to illustrate the position, that theological conjecture is never admissible."

Thus clearly does Dr. Laurence convict the Unitarians of appropriating to themselves an authority, to which they have not only no claim, but which is in immediate opposition to them on the point in debate. This account of their conviction is extracted from the notes which Dr. Estlin has annexed to his "Unitarian Christian's Statement and Defence of his Principles;" and it almost exceeds belief, that he should conclude this account in the following words: "A friend of mine shewed it (a chapter of Dr. Laurence's Remarks) to me on a visit at his house, as exhibiting a decisive proof of the incompetency of the Translators to the work which they had undertaken. Coinciding in opinion with Michaelis, I expressed without reserve my disapprobation of their conduct in this instance. When I arrived at home, I looked into the New Version, and with an astonishment, in which my readers will probably participate, I found that the translation of the very passages is made not from the conjectural reading, but from the received text.

"Such are the modes of attacking Unitarianism!" p. 58.

But Dr. Laurence's remarks, according to his adversary's statement, were not on the translation, nor on the notes annexed to the translation, but on the matter contained in the introduction, and the opposition between that matter and the alleged authority of Michaelis. Dr. Estlin's astonishment therefore was excited

without the fault of Dr. Laurence, and his anticipation that his readers would participate in his astonishment was justified by the conduct of Mr. Belsham, who seems to have been desirous that his readers should also participate in it; and therefore he affords them no opportunity of examining even Dr. Estlin's statements, and offers them no motive of appreciating the candour of Dr. Laurence, but prejudices the whole question, by his expression of the "flagrant misrepresentation" of the one, and the *just exposition* of the other. The charge however completely recoils; the Unitarians have misrepresented Dr. Laurence, not Dr. Laurence the Unitarians. If Dr. Estlin had been living, we would not have called his candour in question, we would have advised him, when he examined a book, to examine it in the right place, before he pronounced judgment on the author's ingenuousness; and if Unitarians should again be tempted to exclaim, "Such are the modes of attacking Unitarianism," we are prepared to rejoice, And such are the modes of defending it.

It may not be impertinent to remark, that the following translations in the Improved Version are not according to the received text, as Dr. Estlin asserts:

John i. 1. The Word was a god.

Romans ix. 5. Of whom by natural descent Christ came God, who is over all be blessed for ever.

BIOGRAPHY.

Richard Baxter.

"I must beg leave to class the Rev. Richard Baxter among the brightest ornaments of the Church of England." "With his controversial writings I am little acquainted; but his practical writings, in four massy folios, are a treasury of Christian wisdom." (*Wilberforce's Practical View*, 12mo. p. 242.)

The preceding extract was not

made directly from the volume to which it refers, but was taken from an abridgment of Baxter's *Saints' Rest*, to which "Mr. Wilberforce's Recommendation" is prefixed. It would seem therefore that the testimony which this gentleman has borne to the sound churchmanship and wisdom of Richard Baxter, has not been ineffectual: and as there are many to whom it must appear incorrect, there can be no impropriety in subjecting it to a cross examination.

Is it not then rather unusual to pronounce that any man is an ornament of this or that church, while we have little acquaintance with his controversial writings? Practical works of considerable value may be found in all the variety of Christian and even of heathen authors: it is not probable that the morality of Massillon, of Pascal, of Fenelon, among the Catholics; of Calvin, or of Saurin, among the reformed, should be mentioned without praise by the candid or enlightened: and why may not they be represented as transmarine ornaments of the Church of England, if it is immaterial to consider their controversial opinions? Still more might the most respectable among dissenting teachers, Doddridge, Watts, and Hall be regarded as sound members of a society, to the principles of which they had serious and invincible objections. Without detracting therefore from the merits or the piety of these ornaments *to the Dissenters from the Church of England*, it is still certain that a recommendation which should number them among its children, must be calculated to mislead the unwary upon a subject of importance.

With regard to the particular case of Richard Baxter: it is not intended to deny that he was a very extraordinary man; but it may perhaps be shewn that he has also a very extraordinary encomiast. Making due allowance for the exaggeration with which his character has been paint-

ed, remembering that the greater part of our acquaintance with his conduct, is taken from his life written by himself, and that vanity was his predominant foible, he still must be regarded as a man whose piety and talents would lead to distinction in any age of the Church: born a century sooner he might have taken a lead in the Reformation, and become the Knox or the Calvin of England; born in a petty state he might have ruled it as despotically as Calvin did Geneva; in the Catholic Communion he might have presided over the College of Jesuits, or have established Jansenism upon the Papal throne; or lastly, in quiet times, and with a regular education, he might have been a genuine member of the Church of England, and taken no insignificant rank among its ornaments and defenders.

These opinions are not derived from the writings of his opponents; but have arisen from a perusal of his own statements and reasoning, and might appeal to them at once for confirmation. Not that Baxter's real character was unknown during his life; or that the writings of Long, Edwards, and l'Estrange can be easily refuted; but as they were under the influence of those violent passions which distinguished the period in which they wrote, many objections may be made to their evidence, which will not exist against the authority of Baxter himself. Let his 'Narrative of the most memorable passages of his life and times,' and a few of his explanatory or justificatory pieces be the test of his character or conduct, and the weight to which his judgment is entitled, as well as his claim to enumeration among the brightest ornaments of our Church, will be placed beyond dispute in a moment.

He was the son of a small freeholder, and received his education at a village school in Shropshire; his constitution was very infirm from his earliest years: with the exception of a year and a half which he

spent at Ludlow, as pupil to the Chaplain to the Council, and a month at Whitehall with the Master of the Revels, he passed all his time previous to ordination in the neighbourhood of his native place; and being appointed usher to a school at Dudley, he was ordained by the Bishop of Worcester, and subscribed according to law. So far he is certainly to be considered a regular minister of the Church; but his life from this time forwards was one continued course of non-conformity and irregularity; "the surplice I more doubted of, but more inclined to think it lawful, though I never wore it to this day." "The cross in baptism I thought Dr. Ames proved unlawful; and though I was not without some doubting in the point, yet because I most inclined to judge it unlawful, never once used it to this day. A form of prayer I judged to be lawful, and in some cases lawfully imposed. Our Liturgy in particular, I judged to have much disorder and defectiveness in it; but nothing that should make the use of it in the ordinary public worship to be unlawful to them that have not liberty to do better. Discipline I wanted in the Church; but I did not then understand that the very frame of Diocesan Prelacy excluded it, but thought, it had been only the Bishop's personal neglects. Subscription I began to judge unlawful, and saw that I had sinned by temerity in what I did." *The Life of Baxter by himself, 1696, (p. 14.)* The period of which he here speaks is that of the year immediately following his ordination. So long did he continue steadfast in the execution of that office which had been entrusted to him, on the condition of subscription and canonical obedience.

He next removed to Bridgenorth, as assistant to the Pastor of that place; who from the privilege of the town was both Pastor and Ordinary, "by which means I had a very full congregation to preach to,

and a freedom from all those things which I scrupled or thought unlawful." P. 15. When the long Parliament assembled, a petition was sent up from Kidderminster against the Vicar of that town. The Vicar desired to compound the matter with the petitioners, and it was agreed that he should allow 60*l.* a year to a preacher to be nominated by them, and give that preacher permission to preach whenever he pleased; the Vicar continuing to read the common prayer, and do all else that was to be done. (*Vide Life, p. 20.*) And "Mr. Laphorn, a famous man, turned from non-conformity by King James, having been tried, and his roughness, and great immethodicalness and digressions having offended the leading party," Mr. Baxter was invited, and "having preached one day was chosen, *nemine contradicente.*" Nothing can be imagined more ornamental to the Church of England than this entire proceeding. It subsequently appears, that the town of Kidderminster was well affected to the government; and that the leading magistrates in the neighbourhood did not approve of extemporary prayer, and one of them "a knight, Sir R. C. did cause a great part of the parish to follow him, and do as he did, when else our success and concord would have been much more happy than it was." P. 94. It is plain, therefore, that the appointment of Baxter to Kidderminster, was an able manœuvre of the Puritan party. The Vicar was afraid to await the effect of a petition; but had this petition been presented, and his suspension been the result, the nomination of a successor would not have been in their hands; and by obtaining an active and respectable, instead of an inefficient minister, they might have been even worse off than before. They therefore very prudently relaxed in their proceedings; having frightened the Vicar into the resignation of his pulpit, and condescended to allow him "to

read common prayer and do all other things," they sent for probationers to relieve him from the rest of his duty.

These being the unquestionable proofs of Mr. Baxter's sound churchmanship, while the powers by which he was ordained were still paramount in the land, his conduct must next be considered during the period of their subversion. It would not be candid to blame him too harshly for submitting to a government, which punished disobedience with severity; and therefore how justly soever he may be regarded on other occasions, as self-willed and contumacious; he may easily be excused, for the alacrity and good grace with which he submitted to the edicts that abolished the Church of England. And if it shall appear that this submission was as sincere as it was unconditional, that the Assembly of Divines at Westminster, were the most esteemed of his friends, and that the directory which they agreed upon for the public worship of God, was the object of his warmest admiration; it will be hardly necessary to advert to his taking the covenant at Coventry, or rejecting the liturgy at the Savoy, in order to ascertain the correctness of Mr. Wilberforce's proposition.

He informs us, p. 33, "that very few of all that learned pious synod at Westminster were non-conformists before;" and again at p. 73, after having very candidly blamed their persecution of the only episcopal divine who accepted their invitation and appeared at the *synod*, he adds, that "the divines there congregate were men of eminent learning and godliness, and ministerial abilities and fidelity; and being not worthy to be one of them myself, I may the more freely speak the truth which I know, even in the face of malice and envy, that as far as I am able to judge by the information of all history of that kind, and by any other evidences left us, the Christian world, since the days of the

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Apostles, had never a synod of more excellent divines, taking one with another, than this synod and the synod of Dort were." The truth of this assertion is not at present under discussion; but granting that these divines were inferior to none but the Apostles, it is still hardly credible that any man can compare their confession of faith, their catechisms, their directory, or their form of Church government, with the canons, constitutions, articles, and liturgy of our Church, without perceiving that there are innumerable contradictions between them. If it is an improvement upon the doctrine of the Church to hold that "by the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death." "That these angels and men, thus predestinated and fore-ordained are so particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished," *Confess. of Faith*, chap. iii. Art. 3 and 4. that "all those whom God hath predestinated unto life, and those only he is pleased in his appointed and accepted time effectually to call, that others not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and therefore cannot be saved," chap. x.; if it be an improvement on our Liturgy to take it altogether away, and substitute no prescribed form in its stead; if our discipline, in which we have confessed ourselves deficient, without hitherto being able to discover a remedy, will be mended by removing the successors of the Apostles, and setting up the platform of Geneva in their place, then the pious and quondam conforming synod of Westminster divines are the genuine organs of a Church which can hardly be said to have existed before their operations commenced, and which

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fell to rise no more with the restoration of the king.

But it is a singular trait in the character of Richard Baxter, that he did not conform even to the precepts of this most godly synod. From some cause or other not material to the present discussion, he still refused to conduct himself according to law. Whether this proceeded from scruples of conscience, or whether according to the statement of Roger L'Estrange he wished to be "his own king, and his own pope, to prescribe his own laws, and grant his own pardons," will perhaps be ascertained in the conclusion of these remarks. But first let us enquire into his proceedings at Kidderminster, after he had ceased to act as chaplain to a regiment in the Parliament's army, and had returned in peace and prosperity to his former abode. During his absence, an absence occasioned according to his statement by the violence of the Royalists, and consequently continued till their power was at an end, the people at Kidderminster renewed their articles against the vicar, and the place was sequestered. Mr. Baxter refused to accept any situation except the old one of lecturer, and "the inhabitants finding no one to their mind, appointed a Mr. Serjeant to officiate, and kept the vicarage vacant." An hundred pounds a year, and an indifferent lodging was all that Baxter would consent to receive as lecturer of Kidderminster, and he informs us, that he said "if they would promise to submit to the doctrine of Christ, *which as his minister I should deliver to them*, proved by the Holy Scriptures, I would not leave them." *Life*, p. 79. "This covenant was drawn up between us in articles, the old vicar received 40 l., and the remainder was paid to Mr. Serjeant." Allowing all due credit to Mr. Baxter for the pecuniary part of this transaction, is there any other portion of it which can possibly be commended? He often boasts of his attachment to order and method; by which he

means the metaphysical distinctions of the schools; but when the assembly of divines recommend the very same things, he becomes a party to the irregular, and even illegal transactions which he has described. So illegal indeed were they deemed, by those whom he compelled on pain of his displeasure to submit to them, that they actually "went privately and got an order to settle him in the title, and never shewed it him, but kept it by them secretly; only to secure the place from a surprise, and themselves from repaying what they had dispersed." *Life*, p. 79.

Thus was Baxter a second time placed at Kidderminster, and there he remained till the return of the king. It will readily be believed that he applied himself with zeal to the furtherance of that good work, which had hitherto been impeded by the Royalists; and "most of the bitter enemies of godliness, that rose in tumult against him before in their very hatred of Puritans, had gone out into the wars, into the king's armies, and *were quickly killed*, and few of them ever returned again, and so there were few to make any great opposition to godliness." P. 86. In short, he had every thing now his own way; and an abstract of his proceedings will enable us to determine whether that was the way of the Church which he ornamented so brightly.

It has already been seen that the condition of his covenant with the good folks whom he lectured was, that they should submit to the doctrine which he, as Christ's minister, should preach. He accordingly instituted a form of Church discipline for the government of his own congregation, as well as a more extended system for the regulation of his neighbours. "Every first Wednesday of the month was our monthly meeting for parish discipline, and every first Thursday of the month was the ministers' meeting for discipline and disputation, and in those disputations it fell to my lot to be almost constant moderator, (just as

it fell to Calvin's lot to be almost constant president) and for every such day usually I prepared a written disputation." P. 84. The clergy who attended these meetings are enumerated at p. 90, and some of them must have resided about thirty miles from Kidderminster. The meetings consequently could not have consisted of the pastors of a stated district, but of as many as could be prevailed upon to recognize the self-constituted authority of Baxter, and who had zeal enough to travel once a month to his visitation. Such singular benefit did they reap from the written disputations of their almost constant moderator, that not one of them continued in their livings after the act of uniformity had passed.

Mr. Baxter is well known to have been among the most virulent of those who opposed the Index ad idem; yet what was his own conduct; as well "in times of usurpation when he had mercy and freedom," as "under our rightful king and governor, when he was silenced, and laid by as a broken vessel," p. 84, but a strict adherence to the spirit, if not to the letter of independency. He assembled as many as would come to him, and taught them how they should proceed. Either, therefore, there were no such meetings in those distant places from which he drew members to his synod, and in this case the boasted reformation under the tyranny of Cromwell must be confined to the neighbourhood of Baxter, or these meetings were deserted in order to wait upon the Puritan Bishop, and the general laws of the Church were sacrificed to the influence and honour of its self-elected metropolitan. Whichever supposition we adopt, it is impossible to shew that the edicts of the divines who assembled at Westminster were ever properly carried into effect.

Thus much for his provincial government; the parochial discipline was equally uncommon, and seems

to have been equally the work of him who would be king as well as pope. "We told the people that we went not about to gather a new Church, but taking the parish for the Church, unless they were unwilling to own their membership, we were resolved to exercise that discipline with all." "We desired all that did own their membership in this parish Church, and take us for their pastors, to give in their names," "and others to be silent," "and so for very fear of discipline all the parish kept off except about six hundred, when there were in all above sixteen hundred of age to be communicants. Yet because it was their own doing, and they knew they might come in when they would, they were quiet in their separation," p. 91. He proceeds to argue for the wisdom of this mode of proceeding; but that question would carry us too far; he does not state that his conduct was regulated by any one but himself, and we need not state that it is irreconcilable in the whole, and in every part to the principles and the practice of the Church.

How thoroughly this mistaken man was satisfied with *his own* association, &c. (which he assures us contained neither Presbyterian nor Independent, but men of no faction nor siding with any party) will appear from the following passage. "And I must add this to the true information of posterity, that God did so wonderfully bless the labours of his unanimous faithful ministers, that had it not been for the faction of the prelatists on one side that drew men off, and the factions of the giddy and turbulent sectaries on the other side (who pulled down all government, cried down the ministers, and broke all into confusion, and made the people at their wits ends not knowing what religion to be of) together with some laziness and selfishness in many of the ministry, I say, had it not been for these impediments, England had been like in a quarter of an age to have become a

land of saints, and a pattern of holiness to all the world, and the unmatchable paradise of the earth"!!! p. 97.

These then were the plans and the principles of Baxter, at a time when he was at liberty to conduct himself as he pleased; his conduct after the restoration was never so explicit; and any sacrifices which he might have then consented to make for peace, cannot be considered as conclusive evidence of his opinion. Still enough is known of his opinion to set the question of his churchmanship at rest; and whatever may be thought of the act of uniformity, that man can hardly be called a sound member of the Church who would have taken away the whole Liturgy, and substituted another in its place; and then would have left it at the option of every minister to use as much and as little of that other as he thought fit; and who afterwards "protested (*Appendix*, p. 110, No. 5.) that did he not take it to be sinful, and hazarding to his soul, he never should have stuck at conformity."

These remarks might be extended to a much greater length; but enough has been said upon that part of Mr. Wilberforce's encomium, which represented Richard Baxter as an ornament to the Church of England; and his claims to superior wisdom will be examined in a future number.

Thoughts on the National Society for the Education of the Poor in the Principles of the Established Church.

IN order fully to appreciate the value of a possession, it may be sometimes necessary to refer to the circumstances, under which it was obtained. The advantages of competency or of wealth in declining years, are enhanced by the recollection of the early labour, and patient toil which produced them. The feelings of friendship become stronger, when

the scenes of first attachment, and the proofs of affectionate regard are brought back to the mind. If as individuals, numerous instances occur, in which a reference to the past, induces us doubly to estimate the present, the remark is equally applicable in our collective capacity. Few public benefits are procured without a labour of body and mind, little suspected by the great mass of the people; and, if we may be allowed, humanly speaking, the expression, almost a probable foresight into future consequences must take place, before the projectors of any extensive plan for the general good can venture to proceed to action.

Let us now, however, consider in what way these observations apply to a Society, which in its present and future consequences is of inestimable importance to every individual among us, whatever be his station in life, viz. The National Society for the Education of the Poor in the Principles of the Established Church. Let us look back to the peculiar circumstances under which this Society was formed. On the one hand a supposition was entertained by many, that a supineness existed on the part of some of the Clergy, with regard to so important a branch of parochial duty, as that of instructing the poor; and on the other hand, apprehensions still existed, that the diffusion of general knowledge would at least be hazardous with respect to future consequences, if not fraught with immediate positive danger. It is unnecessary now to enter into these points further than to observe, that though little publicity was given to their exertions, we believe that many of the parochial Clergy were, by the introduction of Sunday Schools, quietly effecting more good than was either generally known, or acknowledged. But to return,—a still greater difficulty presented itself—Latitudinarian principles—falsely liberal opinions—the relaxation of attachment to long established forms, and the invasion of ancient land-marks were

gradually encreasing, while at the same time a system of education, calculated to foster and encourage these sentiments, was spreading with astonishing rapidity through every part of the kingdom, in which no peculiar tenets were inculcated, and consequently considerable fears were justly entertained, that the education of the poor would be conducted either on no religious principles, or on wrong principles. The pecuniary embarrassments of the country at that period, from a long and expensive war, presented also a fresh barrier to the success of any undertaking of magnitude or extent. Notwithstanding, however, these various difficulties, a few individuals, viewing with fear and anxiety the state of religion around them, and deploring the fatal inroads that were daily making on the established order of things, particularly on ecclesiastical subjects, determined, if possible, to check the growing evil, and to form a Society which should combine the National Religion with National Instruction; the foundation being laid by their judicious arrangements, it became necessary to ensure the highest patronage in Church and State; and even then, while the public mind was so feelingly alive to discussions of this nature, the utmost caution was indispensably requisite in the regulations of a Society, the object of which was, under the blessing of Providence, to train up the rising generation, in the love, knowledge of, and attachment to the sound doctrine and discipline of the Established Church. Under the direction therefore of some of the highest and most distinguished characters in Church and State; the following was the first judicious and temperate appeal made to the good sense, and to the liberality of the public:

"That the NATIONAL RELIGION should be made the foundation of NATIONAL EDUCATION, and should be the first and chief thing taught to the poor, according to the excellent *Liturgy and Cate-*

chism, provided by our Church for that purpose, must be admitted by all friends to the Establishment; for if the great body of the nation be educated in other principles than those of the Established Church, the natural consequence must be to alienate the minds of the people from it, or render them indifferent to it, which may in succeeding generations prove fatal to the Church, and to the State itself.

"It must, indeed, be admitted, in this country of civil and religious liberty, that every man has a right to pursue the plan of education that is best adapted to the religion which he himself professes. Whatever religious tenets, therefore, men of other persuasions may think proper to combine with the mechanism of the new System, whether tenets peculiar to themselves, or tenets of a more general nature, they are free to use the new System so combined, without reproach or interruption from the Members of the Establishment. On the other hand, the Members of the Establishment are not only warranted, but in duty bound, to preserve that System, as originally practised at Madras, in the form of a *Church of England* education.

"The friends, therefore, of the Establishment throughout the kingdom, are earnestly requested to associate and co-operate for the purpose of promoting the Education of the Poor in the doctrine and discipline of the Established Church. It is hoped that such co-operation will not be wanting, when the object in view is nothing less than the preservation of the National Religion, by ensuring to the great body of the people an education adapted to its principles."

A short time also before this Address was circulated, a most able discourse had been preached on the subject, at the yearly meeting of the charity children at St. Paul's, by the present Bishop of Landaff. The effect produced on the public mind by the clear and

satisfactory arguments of the learned Prelate, then Margaret Professor of Divinity in the University of Cambridge, is well remembered, and tended greatly to produce that co-operation among Churchmen, which was essentially requisite in the consideration of those means which would be commensurate with, and effectually produce the great end proposed. We refer to these points, not only that we may constantly remember the peculiar circumstances under which the National Society was formed, but may estimate aright its many judicious regulations, and particularly the excellent terms of union which were proposed between the central Committee in London and such Societies as might connect themselves with it throughout the country. The most important rule in the terms of union being, that all the children received into the schools be instructed in the Liturgy and Catechism of the Church of England; and that, in conformity with the directions in that Liturgy, the children of each school do constantly attend divine service in their parish Church, or other place of public worship under the Establishment, wherever the same is practicable, on the Lord's Day, unless such reason for their non-attendance be assigned as shall be satisfactory to the persons having the direction of that school; and that no religious tracts be admitted into any school, but such as are, or shall be contained in the catalogue of the Society for promoting Christian Knowledge.

The public recognized the necessity of the plan, and the judgment with which the appeal of the Society, and its primary regulations were drawn up; and, notwithstanding, the difficulties to be contended with, by the blessing of God, success was the immediate consequence. From its formation to the present period, amidst much unhappy difference of opinion, amidst much painful religious controversy on all sides; this Society has, with singular

cordiality and unremitting zeal, gradually extended its benefits, not only through every part of this kingdom, but in foreign and distant countries: nor should we, amidst the unwearied exertions of many individuals, forget how much of its success is due to the unwearied labours of its president, the Archbishop of Canterbury; whose constant presence at the Committees, and strict attention to the business to be brought forward, have been publicly and gratefully acknowledged.

Still, however, notwithstanding the actual benefits already derived from the National Society, notwithstanding the pleasing prospects of future good, we are anxious, on the one hand, that the public should not indulge too flattering a hope that this society alone can effect all that is requisite towards an amelioration of the national character, and on the other, that its patrons and friends should not think the whole accomplished that it is capable of effecting. In conjunction with other societies, we are of opinion that the National Society will be productive of a gradual improvement in the moral character of the people, and we rejoice that, by the increased attention to building and enlarging Churches, those whom we train up in the *doctrine* of the Church, may now have the means and opportunity of attending to its *discipline*. The mechanism of Dr. Bell's system we also believe to be carried to as great a pitch of perfection as may be either prudent or necessary. Still however there are a few points we would earnestly recommend to the attention of those who consecrate their time and their exertions to this work of piety. The very early age at which, in the generality of instances, the children are taken from our National Schools, must, in some degree at least, prevent so deep an impression being made as could be wished, both with respect to principle and practice. An excellent groundwork is laid: by the economy of time, and the facility of instruction,

we may add that an astonishing progress is made, still they are removed from our anxious care at a period when they are most susceptible of evil; they are sent perhaps into families where little or no regard is paid to their religious instruction, or to their observance of the Sabbath; and in consequence of being employed during the greater part of each day, they are suffered in the evening to wander about the streets, exposed to all the dangers and temptations which profligacy and vice may throw in their way. This is a melancholy consideration, nor can the mischief be wholly counteracted; and perhaps there is no other way of even partially meeting it, than the institution of Sunday Schools for those who have quitted the Daily Schools; an annual enquiry, as far as practicable, into the character of those who have left our more immediate care, and the encouragement, by reward, by recommendation, or by any other means, of such as can produce satisfactory references with respect to their good moral conduct, and the regularity of their attendance at Church.

Another important subject, to which we are anxious to call attention, is the questioning plan, more or less adopted in most of the National Schools. We are aware that objections have been raised to the questions and answers being constantly prepared for the teachers, as tending to check that energy and quickness, and comprehension which the National System is so peculiarly calculated to call forth. We are aware also that under immediate clerical superintendence—under the direction of an intelligent master or mistress, who can be depended upon for the correctness of their religious knowledge, or even where the teachers are well instructed in their duty by the visitors, the children may question one another with accuracy, and with advantage, but let it be remembered we are not speaking of the metropolis, or its vicinity; we are speaking of very many distant

schools in country parishes, and where the population is widely scattered. In such places the advantages just stated cannot always be found, and if not, then we contend also, that not only no good, but considerable mischief may arise from the children being allowed indiscriminately to question one another. We speak from accurate information, as well as experience on this point, and while we admit the necessity of questions being asked, while we acknowledge that in some instances sufficient impression may not be made by the children being taught too much by rote, we are at the same time anxious that the questions should be asked in a manner calculated to convince the visitors that the children understand what they are reading, and that they have a knowledge of their religion, not merely in its general design, but also in its component parts, fully imprinted on their minds. For, on the other hand, let it be remembered, that due care must be taken with respect to *vivâ voce instruction*, particularly when we recollect that it has been considered prudent that *the books* used in the schools, and which contain the religious truths and moral precepts to be inculcated, should have the express sanction of the Society for promoting Christian Knowledge. In many cases a series of *questions* may be prepared so as to leave no doubt on the minds of the masters and teachers, what should be the correct *answers* to them, and the latter may be given in the children's own language, the sense being sufficient, without regarding the literal words. In other instances, short explanations may be learnt by dictation from the mouth of the teachers in the same way that the Catechism and other religious instruction is taught; or again, a manual might be prepared for the masters and mistresses, which would enable them to examine the children in such books, and to such an extent as might be thought necessary, and thus the great object would be

obtained, of opening the minds of the children to a knowledge of what they read, without risk that from the want of information on the part of the superintendants, or from the inexperience and incapacity of the children, any inaccurate, unnecessary, or improper questions would be asked.

The foregoing consideration leads us to another subject intimately connected with it, viz. the books at present in use in the National Schools. The terms of union with the National Society admit of any books being used which are on the list of the Society for promoting Christian Knowledge, but we believe that in very few instances are any books employed except the little elementary books, which more immediately refer to the mechanism of the system, together with some more enlarged explanation of the Church Catechism, in addition to that excellent little Tract, the Catechism broken into short questions and answers. "The chief truths of the Christian Religion" (a book in its present form surely far beyond the capacities of children) may in some few instances be employed. But we cannot help suggesting, that a more complete series of books than has been hitherto expressly recommended for use in the National Schools, might be of considerable utility. We refer particularly to impressing upon the minds of children the scriptural grounds of the leading doctrines of our Established Church, as well as the reasons for their continuing within her pale and authority. This is surely of the utmost consequence in a Society, whose great object is to train up the rising *generation* not merely in the doctrine, but also in the *discipline* of the national religion. In such a Society, the foundation on which the duty of conforming to the Established Church rests, should form a leading feature. The necessity of private devotion should be particularly insisted on, and short

Forms of Morning and Evening Prayers for use at home, should be regularly taught with the other religious instruction: it would also be desirable not merely that the great moral duties should be enforced (which we trust and believe to be the case in every National School) but that the steps which lead to the violation of all the commands of God, as well as the nature of every lesser deviation from them should be explained, which occur in the daily business of life, and which are often either misunderstood, or too much disregarded. We mean particularly to allude to petty thefts and falsehood; the latter vice in particular, including a minor species (if we may be allowed the expression) of deceit and prevarication, are very prevalent amongst the lower classes, and it requires no common pains to point out the nature and extent of criminality in these respects. We beg leave again distinctly to state, that we believe these desiderata are to be separately found in the list of books sanctioned by the Society for promoting Christian Knowledge, but if they were to be embodied, as it were, in one or two small volumes, and these volumes to be expressly recommended by the National Society, we are ourselves persuaded that very considerable advantage would be derived to the schools in general.

With our most cordial thanks to the patrons and directors of this excellent institution for their indefatigable and judicious labours, we respectfully submit these suggestions to their serious consideration, and we shall indeed rejoice if we should become, in any way, instrumental towards furthering the objects of a Society of primary importance to the best interests of our country, and the progress of which we shall at all times feel particular pleasure in detailing, whether in the metropolis itself, or in its numerous affiliated societies throughout the kingdom at large.

Analysis of four Sermons on Universal Redemption, by Isaac Barrow, D. D. formerly Master of Trinity College, Cambridge.

It is reported of Doctor Isaac Barrow, that he was called the *unfair* preacher, because he said so much on every subject of which he treated, that he left nothing to be said by others. The justice of this remark cannot be proved more strongly, than by a reference to his four sermons on 1 Tim. iv. 10. entitled, "the Doctrine of Universal Redemption asserted and explained." They contain a syllabus of the arguments on this most important doctrine, which are digested in the following analysis.

God is the Saviour of all men, and peculiarly the Saviour of the faithful.

Forasmuch^a as to *save* doth imply the conferring any kind of good, God is the Saviour of all men, because he is the preserver and upholder of all things; because he is the general benefactor, and because he is the common protector and deliverer of all men.

In a higher and more Evangelical sense also, God is the Saviour of all men: 1. Because to save, the Saviour, and Salvation, do mean in apostolical use, the benefits procured and dispensed by our Lord Jesus Christ: 2. Because St. Paul in the text, doth mean him to be in this sense the Saviour of the faithful, and consequently in the same sense, though not in the same degree, nor to the same effect, the Saviour of all men: 3. Because such a sense is designed in other texts parallel to this, and especially in 1 Tim. ii. 4. in which the Saviour of us, seems to denote the Saviour of us as men, the Saviour of all men, in reference to their spiritual and eternal advantage, as willing that all men should embrace the Gospel, and this interpretation is confirmed by the words immediately following, there is one God and one mediator between God

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and man: 4. Because according to the tenour of the Scriptures, St. Paul's assertion, thus interpreted, is true: 5. Because the living God may very well be understood and explained to be our Lord Jesus Christ, the word Incarnate, whom St. Paul doth seem commonly to style God our Saviour, and since God in an Evangelical sense, is no otherwise said to save, than in concurrence with what Jesus Christ did undertake and perform; and therefore God's being the Saviour of mankind is either directly or by consequence, the same with Jesus being the Saviour of all men.

That our Lord Jesus Christ is the Saviour of all men, or that the most signal of his saving performances do in their nature and design respect all men, both as tending to the salvation of all men, and upon condition of their due concurrence with them are effectively productive of their salvation, is an ancient Catholic doctrine declared in the Nicene Creed, and expressed by our Church in the Catechism, and in the offices of Baptism and the Holy Communion, and proved by many full and clear testimonies of Scripture, and by many reasons grounded upon Scripture.

The immediate testimonies of Scripture are these:—

1. Jesus is called the Saviour of the world, who was sent and came into the world to save the world, and whose chief performances were designed and directed to the salvation of the world. See John i. 10—29. iii. 17. iv. 42. v. 22. vi. 51. 2 Cor. v. 19. 1 John ii. 2. iv. 14. v. 19. Whoever attends to the common use of the words in Scripture, and especially by St. John, must understand *the world* according to its ordinary acceptation, as signifying the whole community of mankind, comprehending men of all sorts and qualities, good and bad, believers and infidels.

2. The object of our Saviour's undertakings and intentions, is describ-

ed by qualities and circumstances agreeing unto all men. All men are in a lost condition: Christ came to save what was lost, το ἀπολωλες. All have sinned, and Christ came to save sinners. All were weak, wicked and in a state of alienation and enmity, and it was when we were without strength, when we were enemies, that we were reconciled to God by the death of his Son. All have souls and lives exposed to misery and sin, and the Son of Man came not to destroy but to save the souls of men.

3. These texts respecting an indefinite object, are explained by others, expressed in terms, than which none can be more general or comprehensive. The Saviour of all men, especially of the faithful, of all men universally, not only of the faithful, though chiefly of them. God would have all men to be saved. Who gave himself a ransom for all men. He tasted death for every man. See also John i. 9. Rom. xi. 32. 2 Cor. v. 14. 19.

4. To exclude any limitation of these general terms, it is declared, that our Saviour's sufferings did respect even those, who by their own default might lose the benefit of them, and who in effect should not be saved. See Rom. xiv. 15. 1. Cor. viii. 11. Heb. x. 29. 2 Pet. ii. 1.

5. The supposition of this truth is a ground of duty, and an aggravation of sin. This truth is set forth in terms very direct and express, nor can any other Christian doctrine allege more ample or more plain testimonies of the Scripture. Many reasons confirming this truth may also be deduced from the Scriptures.

1. The motive of God in sending his Son into the world, was love to mankind, (Tit. iii. 4. John iii. 16. Rom. v. 8. Ephes. ii. 4.) not any particular fondness of affection, but universal goodness, mercy and compassion.

2. God declares himself impartial, that as all men in regard to him stand alike related, and are in the same condition, he proceeds with

undiscriminating affection, and upon the same terms with all. He is the Lord of all, and there is no respect of persons with God, as to preparing the capacities and means, as to propounding the terms and conditions of salvation; nor is there any difference, except that which is consequent upon compliance or non-compliance with the conditions proposed. Rom. ii. 11. iii. 22, 23. 29. x. 12. Acts x. 34, 35.

3. The performances of our Lord are for extent and nature compared with those of Adam. As Adam being a representative of mankind, did by his transgression involve all men in guilt, and subject them to condemnation; so was our Lord the proxy of mankind, and by his performances in our behalf did undo for our advantage, what the other did to our prejudice. Rom. v. 19. 1 Cor. xv. 22. See also Rom. iii. 23, 24. 2 Cor. v. 14.

4. Our Saviour assuming our nature and partaking our flesh, did thereby ally himself, and put on a fraternal relation to all men, and thereby not only became qualified to mediate between God and man, but was in a manner engaged and obliged to do it.

5. Our Lord by his saving performances hath acquired a title of dominion over all men living. As therefore subjection and redemption have one ground, so they are implied to have the same intent. As every one must call Christ Lord, so he may call him Saviour: *therefore* his Lord, because his Saviour.

6. We are commanded to pray for *all* men, as for the objects of God's benevolent affection, whom he would have to be saved, and our charity in this respect is to be conformable with the universal goodness of God, which the primitive Fathers maintained to be the motive of universal intercession.

7. Our Saviour's prayer for his murderers implies the possibility of their receiving forgiveness: and such a possibility doth presuppose a disposition in God to grant it, and

consequently a satisfaction provided.

8. How can we pray for any blessing for ourselves or others, without supposing God to be our Saviour and theirs, or without being assured, that Christ is our Saviour, and that God for Christ's sake, is disposed to grant our requests?

9. Either our Saviour's performances do respect all men, or the far greater part of them do stand upon no other terms than that of the first creation, or rather of the subsequent lapse and condemnation, being subject to an extremely rigorous law, an infallibly certain guilt, and inevitable punishment, without capacity of mercy, and having no place of repentance. But God disclaims this rigorous proceeding: he invites men to repent, expostulates with them for not repeating, declares his readiness to accept their repentance, and represents himself as impartial in his judgments and his acceptance of men's persons and performances: the final ruin of men is not imputed to any antecedent defect lying in man's state, or God's will, to any obstacle on the part of God, or any incapacity on the part of man, but wholly to man's blameable neglect or wilful abuse, of the means conducive to his salvation. No want of mercy in God or of virtue in the passion of our Lord is to be mentioned, or thought of. Our Lord and his Apostles prove, that all requisite care and provision were made by God for the salvation of men, and they impute the obstruction solely to their voluntary default of compliance with God in his conduct and management thereof.

10. If our Lord be the Saviour of all those, to whom God's truth is declared, and his mercy offered, or of all the members of the visible Church; particularly if he be the Saviour of those among them, who rejecting the overtures and means of grace, or by disobedience abusing them, shall in the event fail of being saved, then he is the Saviour of all

men. But he is the Saviour of such persons, and therefore he is the Saviour of all men. The assumption is confirmed by many express testimonies, and by the general tenour of the Apostolical writings, in which all the visibly faithful are supposed to be related to Christ, as their Saviour, to have an interest in his saving performances, and to be properly denominated *saved, quickened, regenerated, justified, &c.* The Church has always acted upon this persuasion in the administration of Baptism and the Eucharist, in which it is supposed, that every baptized person hath an interest in our Lord's performances, even when it might be most reasonably doubted, whether all would fulfil their engagements and realize their interest in the covenant.

The conclusion of the first discourse is, that the design of our Saviour's performances did not flow from, and was not grounded upon any special love or any absolute decree concerning those persons, who in event shall be saved, but from God's natural goodness and common kind affection toward mankind, from the compassion of a gracious Creator towards his miserable creatures, and therefore all men are concerned and have an interest in them.

(To be continued.)

To the Editor of the Remembrancer.

Church Briefs.

Sir,

I SHALL offer no apology for calling your attention at this early period of your labours, to the subject of the present Letter; since it is of no small importance to the public, and of vital importance to the church. The collections on both church and fire briefs which, for a long time past, have scarcely repaid the trouble and cost of obtaining

the letters patent, within the two or three last years have still farther diminished. Unless, therefore, some plan be adopted to render these collections more productive, it is to be feared, that this ancient and wholesome mode of soliciting charitable contributions, for the best of purposes, will at length be abandoned. It is scarcely necessary for me to observe, that the Parliamentary grant for building additional churches or the Voluntary Society instituted for the same end, will, in no degree, supersede the expediency or necessity of church briefs.

The expences of obtaining the letters patent for a church brief, amount to something more than 80*l.*: but in this sum is included, the charges for stationery, stamps, and some other articles. In justice to the officers connected with this department, it should be mentioned, that their fees are the same now, as they were a century since. In themselves they are moderate and unobjectionable, and if these fees were the only deduction from the money annually collected throughout the kingdom, the parishes for whose benefit briefs are procured, would have no reason to complain. The net surplus is chiefly diminished by the expences attendant on the collection. Of every church brief 10,500 copies are printed and stamped; and the collector is entitled to deduct the sum of five pence (though he only charges four pence) for each of these 10,500 briefs, except within the bills of mortality and the city of London, where he receives ten pence. Thus the amount of the collector's salary on each brief, is more than 160*l.* and if to this be added the 80*l.* previously paid for the letters patent, with 20*l.* expended by the parish in procuring a petition to the Lord Chancellor from the magistrates of the county at their quarter sessions, the whole expences will be at least 260*l.* The gross amount of the annual collections on each brief averages not

more than 360*l.*, and thus after the enormous drawback above stated, a drawback of above two-thirds, about *one hundred pounds* will at last find its way to the hands of the petitioners.

It is by no means my intention to accuse the present worthy collector (Mr. Salt) of extortion. So far from being overpaid, I am convinced that he has not an adequate remuneration for his services. He is obliged to employ an agent in almost every diocese, for whose conduct he is responsible. His accounts are kept with the greatest precision, and the balance is punctually paid to the order of the trustees, nominated by the parties who petition for the brief. Besides, he has no legal right to his appointment, and any parish is empowered to choose another collector of its own: a step which, I believe, no parish has yet been rash enough to adopt.

Since then, the fees for obtaining the letters patent, having been so long stationary, cannot at this period, with propriety be altered; and since the charges of collection cannot, as the business is now conducted, be reduced; the evil seems incurable. The idea that briefs are farmed is, I trust, exploded, except among the vulgar. The negligence of clergymen and parish-officers in reading and gathering contributions, is grossly exaggerated. Neither of these causes operates in any high degree on the present unproductive state of briefs. The collections are as great as can be expected; and the sum of 560*l.* on twelve briefs annually, making 4320*l.* is surely no contemptible proof of national benevolence.

It has been proposed, that every parish should, without an investigation of the merits of any individual case, pay one shilling to each brief, and that the churchwardens should place it to the account of the church rate. One shilling on twelve briefs annually, could not be felt even by

the smallest parish, and the collection on each brief throughout the kingdom would then be 525*l*. Yet to this proposal, objections of great weight may be urged. As it would operate in the nature of a tax, it would repress any spontaneous liberality, and the one shilling would be the maximum of any parochial contribution. Indeed the form of solicitation, could not without mockery be retained, if the payment were compulsory; and if not so, the proposal would be frustrated. After all, the drawback for the letters patent and the collection would still amount to one half.

The plan which I here venture to suggest will strike at the root of the evil, by lessening the expence of collection, and without injury to the collector. My plan is simply this; *to limit the collection to the diocese in which the church to be re-built or to be repaired, is situated, or, where the diocese is small, to a few of the neighbouring counties.* Every brief, however, might be collected in the city of London, and the bills of mortality. It will, I believe, be found, that the contributions are chiefly derived from the neighbourhood of the petitioners, or from places where their case is known. With great confidence I can assert, that half of the briefs now issued are merely waste paper, and that not a single farthing is returned with them. If the suggestion which I have offered be adopted, each parish, instead of being harassed with twelve annual applications for places known only by name, would not probably be called on for its exertions, once in seven years. Briefs would then acquire a degree of interest, as the circumstances under which they were obtained would be fully known. It would then be seen what dioceses were distinguished for their remissness or attention in the preservation of their churches: and it would appear how necessary is the revival, in every diocese, of those useful officers, rural deans.

If then instead of 10,500 briefs, one thousand only were printed and dispersed, in the first instance there would be a saving of at least 10*l*. on stationery and stamps. Should we raise the collector's salary to 6*d*. for each brief; this will amount only to 25*l*. We might fairly suppose the collections would be increased, but if we take them on their present average, the account will stand thus:

| | |
|---|-------|
| Previous Expences for the Patent, &c. | 70 |
| Expences incurred at the Sessions, &c. | 20 |
| Collector's Salary | 25 |
| | <hr/> |
| | £115 |
| Average Amount of Collections | 360 |
| | <hr/> |
| Balance | £245 |

I need not enlarge farther on the advantages of this plan, and it does not appear that a patent obtained under the present form, would preclude any parish from confining the collection to particular districts; for briefs even now are collected in Wales only in the counties of Flint, Denbigh, and Radnor.

I am, Sir, &c. &c.

A BERKSHIRE INCUMBENT.

Dec. 7th, 1818.

To the Editor of the Remembrancer.

Bath, Nov. 7, 1818.

Sir,

A LITTLE before the time when the deficiency of church-room was taken up by the legislature, a few friends of the Established Religion formed a committee, and set on foot a subscription, to build a new Free-Church in Bath; to be situated in the lower part of Walcot Parish, but free of admission to the poor of the whole place. That parish had formerly contained no houses, except a village at a short distance from Bath; but since the middle of the last century, it has increased to a population of more than 20,000 souls. For these there were, till within the last twenty-five years, only one Church,

and two or three Chapels. About that time, the immense increase of population, amounting then to more than 18,000, moved some well disposed persons to undertake a subscription for building a new Church, the area of which should be entirely occupied by free seats for the lower classes. At the head of that benevolent and Christian undertaking, was the Venerable Archdeacon Daubeny, and by diligent exertion, and public bounty, it was brought to a successful conclusion in about five years. It was called Christ-Church, and contains 1600 persons; the parish church 1300; and the other chapels, now four in number, make up together with them accommodation for 5,000. And the population having amounted to 20,560 souls, in 1811, 15,650 constant inhabitants are left unprovided with a place of public worship in communion with the Church; and the great influx of visitors during the season materially augments the evil. These considerations moved the persons above mentioned, to undertake the raising of a new subscription, in the hope of building another Church, capable of containing 2,000 souls. Most of the sittings are intended to be free; all indeed except the lower gallery, and any number which may remain unoccupied by the National Schools in the upper gallery. The subscription was began in October 1817, and in the first twelve months 5000*l.* have been raised for the purpose. It may be advantageous to parishes engaged in similar projects, to know the difficulties which have hitherto prevented the commencement of the building. The chief impediment has been the want of a proper site. No one is willing to present land in the desired situation, as was done by the Earl of Rivers, when Christ-Church was built. Nor has any one even made a tender for sale on equitable terms. This has caused all our delay here, for many individuals withhold their contributions till the work shall be begun, which it cannot be

till the ground is secured. The assistance of the parliamentary grant, and of the Church-building Society, will, it is hoped, be extended to a parish possessing such claims as this, on account of its population, its deficiency in church-room, its exertions now making, and those through which Christ-Church was erected not many years since. It was my intention to have added some observations on the form of Churches, and on other matters to which the present subject calls our attention. They must be reserved to another opportunity.

Your sincere friend,
and well wisher,
EUBULUS.

We have been favoured with the following Extract of a Letter from a Gentleman who holds an Office of considerable Trust under Government, at Bombay.

Bombay, June 21, 1818.

— “AND now let me give you the pleasure of knowing, that a very great and important change has taken place within the last few years, in the manners and moral character of Europeans in this country. When I first arrived in India, some ten years ago, religion appeared little practised, and less understood, and the very few advocates of “the better way,” were seldom considered in any other light than as fit subjects for ridicule and reproach. But all this seems to have ceased; and it may with truth be said, that the European society of India, in general, and I rejoice to add, of the society of this Presidency in particular, is so far ameliorated, in this respect, that for the last five or six years, religion is professed and practised by numbers who heretofore gave little or no thought to the subject of our common faith, or judged such matters better kept for the erudite labours of professional men, or applied to the mere teaching of the nursery.

In proof of this, several useful institutions have been formed, and are ably supported. One is a society for the distribution of the Holy Scriptures among Europeans and natives. Another is a *large* school for the education of the poor, Europeans and natives. This is an admirable institution indeed, and many hundreds of children are fed and brought up in as virtuous a manner as they would be at any school in England. When they are of a proper age, they are either provided with service, or put into some trade. The girls are educated with all the care and regard due to their peculiar wants and situation in life, and (instead of wandering about barracks, and being brought up amidst every vice, as would otherwise be the case, most of them being the children of soldiers) are thus provided with a comfortable home, and are taught to know and follow the doctrines and precepts of our Holy Religion. It is but justice to the Ladies of Bombay, that I should add, that these take their turn in daily visiting the girls' establishment, and in seeing that they are properly taught and duly taken care of. Indeed the revolution in the habits and manners of our whole society, is such as could scarcely be credited by those who have only known India in less auspicious times.

The introduction of Christianity among our poor unenlightened dependents, is to be effected, in the case of the natives, not by preaching, at least in their present state of heathen darkness, and inveterate attachment to their own idolatry, but by acts of kindness; by shewing them in our own practice the fruits and blessings of our holier faith. We must not rashly attack their religion. This, without a miraculous display of original apostolic power, would occasion a general massacre of every European in the country. It is by gradual and gentle measures that we must break through that system which, so long as it lasts, precludes all human possibility of their con-

version—I mean the *distinction of Castes*. It is wonderful to think, how rapidly this distinction is wearing away. Numbers of the ceremonies hitherto peculiar to one Caste, are now adopted by others. Under our government, all men are equally subject so the protection of the law. This makes men of lower castes pay less of that veneration and respect to those of a higher order, which heretofore has been so religiously observed; and we often find disputes brought forward in our courts by the lowest against the highest castes. There is indeed a most extraordinary revolution now going forward in this country in respect to religion; and the fall of the only Brahminical power, (the Peishwa) of the present day, will accelerate the change, whatever that change may be, which an over-ruling Providence seems to have determined upon. That powerful sect which has heretofore kept the people, in spiritual matters, in the grossest ignorance, or in earthly affairs, in bondage, we have just seen destroyed. It had attained to its acmé of cruelty and tyranny, and under the most marked and signal blessing of God upon our arms, was annihilated within seven months after the commencement of the war which has just been ended. Here then a field, a wide and glorious field, seems opening for our exertions in spreading a knowledge of our Holy Religion, in lands where it is at present unknown, and of bringing the poor infatuated Hindoo and the ill-taught Mussulman, to the purer knowledge of a better faith. But as I before observed, we must proceed with the utmost possible caution, we must use prudent measures, though directed by an ardent zeal; we must be cautious without compromising essential principles, and conciliating without losing that due firmness and perseverance which will carry us forward; and above every thing else we must trust in God for his blessing upon our means, in Him who alone can give the increase to the

labours of His poor and unworthy servants in so great and holy a work. Those who think that preaching is alone necessary in this country to insure converts, are entirely ignorant of the character of the religions of the Eastern people. It was indeed sufficient in the primitive times of Christianity, because those who preached were specially ordained for the miraculous work, and were endued "with power from on high." But we, as mere human instruments, must strive to enlighten the people here progressively, by encouraging them to send their children to our schools, and that too, as an act rather of private charity and good will, than as proceeding from the requisitions of legislative interference; it must be done without the intervention of the government. As far as we can at present see, we may, I hope, venture to say, that our "fields are already white unto the harvest;" for, wonderful to relate, we have numbers of children of every religion in India, now resorting for education to our schools, and thus losing amidst the bright truths of our holier faith, the darkness and errors springing from the delusions of their forefathers. We must, however, still proceed with caution, and so elicit every act of the natives as proceeding purely from their own wish and choice. It has already answered as far as it has gone: may it increase more and more unto the brightness of "the perfect day," and from the daily ripening fruits of our labours for the good of our fellow creatures, may we all have cause to say of our religious establishment abroad and at home, "*Esto perpetua!*"

The late Mr. W. Lovell.

THE subject of this memoir was not placed in a situation to which public attention can often be directed; yet there are peculiar circumstances in his life which may fairly entitle him to notice.

Under the direction and superintendence of Dr. Bell, he was entrusted about eleven years ago with the charge of the Gower's Walk school, and was the first person who taught upon the Madras system in Great Britain.

It was in that school, composed of one hundred and twenty boys and the same number of girls, that Dr. Bell's plan was first submitted to the English nation; the late Mr. Lovell and his wife were appointed to the situations of master and mistress; and contributed in no trifling degree to the success of the institution.

It was determined to unite industry with other instruction at Gower's Walk school; and printing was the work fixed upon for the boys; of course Mr. Lovell must be a good printer; they were to read, write, and cypher, and his qualifications in these points were ascertained; but above all, he was to imbue the minds of his children with sound Christian principles and characteristic Christian virtues; happily he possessed them all.

The school under such instruction, for Mrs. Lovell in her department has been no less able and meritorious than her husband, soon exhibited a model of the Madras system, and contributed to spread that knowledge of its value and effects which was followed by the establishment of the National Society.

The reports of this school have been annually published, and will shew the result of Mr. Lovell's indefatigable labours. His heart was always in his work, and whether visited morning, noon, or night, he was ever at his post. He was beloved by the children, and respected by their parents, no boy ever seemed to quit the school without regret; and the crowds who attended at the monthly admissions prove how popular he had made the school, by giving the boys a good education, and sound principles. These remarks are made by one who has narrowly watched the progress of the insti-

tution from its first establishment; and who is well acquainted with many young persons rising into and having arrived at manhood, who are not only doing well in the world in a worldly point of view, but proving themselves possessed of the virtues so earnestly inculcated by their master, and imitating his mild, unassuming manners and temper.

The reports will also shew, that such have been the profits of industry in both schools, that all the expences of the institution, even to repairs, have been paid out of them, and that after laying out a considerable sum in rewards and in clothing the industrious and deserving children, a sufficient surplus remains to meet any contingencies, and to forward the general objects of the school.

In dwelling longer than may, perhaps, be thought necessary upon the subject of the school, it must be remembered that here is the picture of W. Lovell; here he moved, and here he shone; till it pleased God to remove him from this world. He died on the 30th of November, 1818, aged forty-one, of a consumption. His original profession of printer's compositor to a newspaper, had tended to weaken a constitution apparently never very strong.

He is succeeded in the management of the printing department, at Gower's Walk School, by a young man who was one of the first boys committed to his care; and who promises to tread faithfully in the steps of his lamented master.

CHURCH BUILDING.

MR. EDITOR,

No subject at this time more engages or better deserves the attention of the public than that which I have placed at the head of this communication. It is with particular satisfaction, therefore, I observe the place it has found in that interesting "Sketch of the Church of England," which in your last Number REMEMBRANCE, No. 2.

takes a rapid and comprehensive view of her charitable institutions for the support and diffusion of Christianity at home and abroad. This, I am willing to understand, is a pledge, that in the future Numbers of your "Monthly Register" will be recorded the public proceedings of the Church Commissioners, and of the Church Building Society; and that we shall there see, from time to time, the exertions coincidently made by those two bodies, in their several spheres of action, towards lessening the deficiency of Church-room, so much to be deplored in all the highly peopled districts of the kingdom. In this expectation, and as a testimony of my hearty desire that the good work, in which you are engaged, may prosper in your hands, I beg to offer you the following Table. It is composed chiefly from *Wren's Parentalia*, a work of high authority, but of great scarcity and inordinate price, and as such inaccessible, perhaps, to many of your readers. To this is added a statement of the expenditure upon each of Sir Christopher's Churches, resting equally upon the authority of *Ames*, (the editor of the *Parentalia*,) although not found in his original publication. At any time the table would not, it is presumed, be an incurious document, and at the present it may be particularly seasonable and convenient; but its peculiar value, if I mistake not, in the CHRISTIAN REMEMBRANCE, will consist in this, that when followed by such account as I may be hereafter able to give you, of what are commonly called Queen Anne's Churches, it will, with your future statements, present a complete and connected narrative of the three efforts made since the Reformation, by the State, in discharge of its paramount duty towards the people committed to its charge, and in acknowledgment of its high allegiance to the King of kings.

I am, Sir,

Your friend and well-wisher,

LAICUS.

O

| No. | PARISH. | Cost. | Date of Erection. | Order of Architecture. | Tower or Steeple. | Length. | Width. | Height. |
|-----|--|-------------|----------------------------|-----------------------------|-------------------|---------|--------|---------|
| 1 | Allhallows, <i>Bread Street</i> | £3,348 7 2 | Ch. 1684 St. 1697 | Tuscan | 86 ft. | 72 ft. | 35 ft. | 30 ft. |
| 2 | Allhallows the Great, <i>Thames Street</i> | 5,641 9 9 | 1683 | Ditto | 86 | 87 | 60 | 33 |
| 3 | Allhallows, <i>Lombard Street</i> | 8,058 15 6 | 1694 | — | 85 | 84 | 52 | 30 |
| 4 | St. Alban, <i>Wood Street</i> | 3,165 0 8 | 1685 | Cothic | 85½ pinna. 92 | 66 | 59 | 33 |
| 5 | St. Anne's, <i>Aldersgate</i> | 2,448 0 10 | 1680, & beautified 1703 | — | 84 | 53 | — | 35 |
| 6 | St. Andrew's Wardrobe, <i>Blackfriars</i> | 7,060 16 4 | 1692 | — | 86 | 75 | 59 | 38 |
| 7 | St. Andrew's, <i>Holborn</i> | 9,000 0 0 | 1687 | — | 110 | 105 | 63 | 43 |
| 8 | St. Antholin's, <i>Walling Street</i> | 5,685 5 10 | 1682 | Tuscan | 154 | 66 | 54 | 44 |
| 9 | St. Augustine's, <i>n. St. Paul's Cathedral</i> .. | 3,145 3 10 | Ch. 1683 St. 1695 | — | 145 | 51 | 45 | 30 |
| 10 | St. Bennet, <i>Gracechurch</i> | 3,583 9 5 | 1685 | Corinth. | 149 | 60 | 30 | 32 |
| 11 | St. Bennet's, <i>Paul's Wharf</i> | 3,328 18 10 | 1683 | — | 118 | 54 | 50 | 36 |
| 12 | St. Bennet Fink, <i>Threadneedle Street</i> .. | 4,129 16 10 | 1673 | — | 110 | 63 | 48 | 49 |
| 13 | St. Bartholomew, <i>by the Exchange</i> | 5,077 1 1 | 1679 | — | 90 | 78 | 60 | 41 |
| 14 | St. Bride's, <i>Fleet Street</i> | 11,480 5 11 | 1680, further adorn'd 1689 | — | 234 | 111 | 57 | 41 |
| 15 | Christ Church, <i>Newgate Street</i> | 11,778 9 6 | Ch. 1687 St. 1704 | — | 153 | 114 | 81 | 38 |
| 16 | St. Christopher's, <i>Threadneedle Street</i> .. | — | Repd. 1671 Beant. 1686 | Tusc. & Gothic | 80 | 60 | 52 | 40 |
| 17 | St. Clement's Danes, <i>Strand</i> | 8,786 17 0 | 1682 | Corinth. | 116 | 96 | 63 | 48 |
| 18 | St. Clement's, <i>Eastcheap</i> | 4,365 3 4 | 1686 | Composi. | 88 | 64 | 46 | 34 |
| 19 | St. Dionis Back Church, <i>Lime Street</i> | 5,737 10 8 | Ch. 1674 St. 1684 | — | 90 | 66 | 59 | 34 |
| 20 | St. Dunstan in the East, <i>Tower Street</i> | — | St. 1698 | Gothic & Tusc. | 95 | — | — | — |
| 21 | St. Edmund the King, <i>Lombard Street</i> | 5,207 11 0 | 1690 | Tuscan | 90 | 69 | 39 | 33 |
| 22 | St. George, <i>Botolph Lane</i> | 4,500 4 10 | 1674 | — | 84 | 54 | 36 | 36 |
| 23 | St. James, <i>Garlick Hill</i> | 5,357 12 10 | 1683 | Corinth. & Ionic. | 90 | 75 | 45 | 40 |
| 24 | St. James, <i>Westminster</i> | 8,500 0 0 | — | Corinth. Ionic and Composi. | 149 | 84 | 63 | 42 |
| 25 | St. Lawrence, <i>Jewry</i> | 11,840 1 9 | 1677 | Corinth. | 130 | 81 | 68 | 40 |
| 26 | St. Magnus, <i>London Bridge</i> | 9,579 19 10 | Ch. 1676 St. 1705 | — | — | 90 | 59 | 41 |
| 27 | St. Margaret, <i>Lothbury</i> | 5,340 8 1 | 1690 | — | 140 | 66 | 54 | 36 |
| 28 | St. Margaret Pattens, <i>Little Tower Street</i> .. | 4,986 10 4 | 1697 | — | 198 | 66 | 52 | 32 |
| 29 | St. Martin's, <i>Ludgate Hill</i> | 5,378 9 7 | 1684 | Composi. | 168 | 57 | 66 | 59 |

Descriptive Particulars, Remarks, &c.

- 1 { The building of stone, square ornamented steeple; the key-stones over the windows being carved heads, and between each a large festoon.
- 2 { The building supported and adorned with pillars and membrures of the Tuscan order, and strongly built of stone.
- 3 { One pillar only in the Church, which, as well as the pilasters, is of the Tuscan order. The tower is square built.
- 4 { The building the same, inside and outside, as before the fire in 1666. The tower of stone, square built.
- 5 { The roof is supported by 4 handsome Corinthian pillars, which are posited in a geometrical square from each other: its ornament consists of 4 arches of fret work with flowers, fruit, leaves, cherubims &c. At the 4 angles the roof is lower, and consists of 4 quadrangles; within each of which is a circle formed by a circumference of rich fret-work.
- 6 { The building of brick, but finished or rendered over in imitation of stone, the facias and corners are stone, and very good rustic quoins. The roof is supported by 12 Tuscan pillars, and well ornamented with fret-work.
- 7 { The building, beautiful and spacious; the columns that support the roof, adorned with fret-work, are of the Corinthian order; the walls of stone; it has 4 large windows fronting East, West, North, and South, adorned with pilasters, architrave, frieze, cornice, pediments, and of the Doric order; finished in 1704.
- 8 { The outside of the building of the Tuscan order, but the roof within, (which is an elliptical cupola, adorned with fret-work of festoons, with 4 port hole windows,) is supported by 8 pillars of the Composite order.
- 9 { This is a neat little Church, built of stone, as well as the steeple, which is a tower with acroteria, a cupola, a lantern adorned with vases, and a spire, whose lower part is of a parabolical form. The roof is cambered, divided into pannels adorned with fret-work, and supported with pillars of the Ionic order.
- 10 { The pews and wainscoting are of oak, and the altar-piece, which is of the Corinthian order, is particularly splendid; the North-side towards the street, and the West-end, and tower, are of good stone, and the whole exhibits a very neat and elegant appearance.
- 11 { The building of brick and stone, ornamented on the outside with festoons carved in stone round the fabric; the quadrangular roof within is supported by four pillars and pilasters of the Corinthian order with their architrave, &c. The steeple (of brick and stone as the Church) consists of a tower, dome, and turret.
- 12 { The building is a fine piece of architecture; the body of the Church within is a complete ellipsis, and the roof is an elliptical cupola, (at the centre of which is a turret glazed round), environed with a cantilever cornice, and supported by 6 columns of the Composite order, between each of which is a spacious arch, and 6 large, light windows, with strong mullions and transoms. The steeple consists of a square tower, over which is a cupola, and above a spire; the tower is adorned with fresco-work of festoons, &c.
- 13 { The roof flat, adorned with fret-work, and supported with columns of the Tuscan order and large arches. Here are 3 fine door-cases, on the North, South, and West sides of the Church, whose pilasters, cumbature, and pediments are of the Corinthian order, adorned with cherubims, shields, festoons, &c. and that towards the South, being more particularly fine and spacious.
- 14 { The roof is elevated on pillars and arches, with entablatures of the Tuscan order; the steeple consists of a tower, and a lofty spire of stone adorned with pilasters of the Corinthian order, arched pediments, urns, &c. and spiry arcades of a most elegant effect.
- 15 { The building is of stone, as well as the steeple, spacious and beautiful, with buttresses on the outside, and adorned with acroteria, &c. the roof of the nave of the Church is cambered, and those of the 2 side-aisles are flat; the first supported by 10 pillars of the Composite order, the others by as many pilasters of the same order.
- 16 { This building was not totally destroyed by the great fire of 1666. It was soon after repaired, and in 1696 beautified. All the old part, left by the fire, is Gothic; but the pillars within Tuscan.
- 17 { The fabric is of stone, strong and beautiful. The East-ends, both of Church and chancel, are elliptical. The roof is cambered, supported with Corinthian columns, and enriched with fret work. On the South, fronting the Strand, is a circular portico of 6 Ionic pillars.
- 18 { The building of brick and stone, having a tower, flat roof, and pilasters round the inside of the Church. The ceiling is adorned with a spacious circle, whose periphery is curious fret-work.
- 19 { The building is chiefly of stone; the tower and pillars within are strong; but part of the walls are of brick, finished over; the said pillars and pilasters, that strengthen the walls within, and support the roof, are of the Ionic order; as is also the end fronting Lime Street.
- 20 { The Church was only repaired and beautified, but the steeple was erected in 1698. The windows and steeple are of a modern Gothic style, but the pillars and arches within are Tuscan.
- 21 { Is well built of stone; the roof is flat, and there are no pillars within to support it.
- 22 { The building is of stone. The roof over the 2 side aisles is flat; but that over the nave is cambered, and supported by columns of the Composite order. The outside of the East-end is adorned with a stone cornice and pediment, and enriched with a cherub and festoons; roof with fretted arches, and entablement above the columns.
- 23 { Is built of stone, with handsome outer door-cases of the Corinthian order. The roof within is flat, and supported by 12 columns, besides pilasters of the Ionic order.
- 24 { The walls are of brick, with rustic quoins, facias, doors, and windows of stone; the roof is arched, supported by pillars of the Corinthian order; the door-cases are of the Ionic order. The beauty of this Church consists chiefly: 1st, in its roof within, (divided into pannels of crocket and fret-work,) the 12 columns that support it, and in the cornice; 2dly, in the galleries; 3dly, in the door-cases, especially that fronting Jermya Street: 4thly, in the windows, especially one at the East-end.
- 25 { The building of stone; the roof is flat, adorned with fret-work; the columns, pilasters, and entablement, are of the Corinthian order.
- 26 { The building of stone; the roof over the nave, or middle aisle, is cambered, and enriched with arches of fret-work; also an architrave, frieze, and cornice round the walls; over the two other aisles flat, supported by columns of the Ionic order. The steeple consists of a tower, a lantern, a cupola, and spiry turret.
- 27 { Is of stone; the roof is flat, supported with columns on the South, and pilasters on the North-side, of the Corinthian order; the steeple consisting of a spacious tower, on which is a small dome, and on that a spire.
- 28 { The building partly of stone and brick, covered with a finishing and quoins of stone. The tower is also of stone of the Doric order. The outer door-case at the West-end is Tuscan, and the pillars and pilasters within are Corinthian. The roof is flat, having a quadrangle of fret-work, and the arches similarly adorned.
- 29 { The walls and 4 columns, near the 4 angles of the Church that support the roof are of stone, of the Composite order. The steeple consists of a handsome tower, cupola, and spire of the Tuscan order. Above the cupola is a balcony.

| No. | PARISH. | Cost. | Date of Erection. | Order of Architecture. | Tower or Steeple. | Length. | Width. | Height. |
|-----|---|---|-------------------|------------------------|-------------------|---------|--------|--|
| 30 | St. Mary Abchurch, } Abchurch Lane.....} | £4,922 2 4½ | 1686 | — | 140 | 63 | 60 | 51 |
| 31 | St. Mary-at-Hill, } St. Mary Hill.....} | 3,980 12 3 | 1672 | — | 96 | 96 | 60 | 26, & to centre of cupola 38 .35 to vortex of pinnacle. |
| 32 | St. Mary Aldermary, } Bow Lane.....} | — | — | — | — | — | — | — |
| 33 | St. Mary Magdalen, } Old Fish Street.....} | 4,291 12 9½ | 1685 | — | — | 60 | 48 | 30 |
| 34 | St. Mary Somerset, } Thames Street.....} | 6,579 18 1 | 1695 | — | 120 | 83 | 36 | 30 |
| 35 | St. Mary-le-Bow, } Cheapside.....} | Church 8,071 18 1 Steeple 7,388 8 7½ | 1673 1680 | — | 225 | 65½ | 63 | 38 |
| 36 | St. Mary Woolnoth, } Lombard Street.....} | — | Repair. 1677 | — | — | — | — | — |
| 37 | St. Mary, } Aldermantury.....} | 5,237 3 6 | 1677 | — | 90 | 72 | 45 | 38 |
| 38 | St. Matthew, } Friday Street.....} | 2,301 8 2 | 1685 | — | 74 | 60 | 33 | 31 |
| 39 | St. Michael Bassishaw, } Basinghall Street.....} | 2,822 17 1 | 1679 | — | 75 | 70 | 50 | 42 |
| 40 | St. Michael Royal, } College Hill.....} | 7,455 7 9 | 1694 | — | 90 | 86 | 48 | 40 |
| 41 | St. Michael Queenhithe, } Thames Street.....} | 4,354 3 8 | 1677 | — | 135 | 71 | 40 | 39 |
| 42 | St. Michael, } Wood Street.....} | 2,554 2 11 | 1675 | — | 90 | 63 | 42 | 31 |
| 43 | St. Michael, } Crooked Lane.....} | 4,541 5 11 | 1688 | — | 100 | 78 | 46 | 32 |
| 44 | St. Michael, } Cornhill.....} | 4,686 18 8 | 1672 | — | 130 | 87 | 60 | 35 |
| 45 | St. Mildred, } Bread Street.....} | 3,705 13 6 | 1683 | — | 140 | 62 | 36 | 40 |
| 46 | St. Mildred, } Poultry.....} | 4,654 9 7½ | 1676 | — | 75 | 56 | 42 | 36 |
| 47 | St. Nicholas, } Cole Abbey.....} | 5,042 6 11 | 1677 | — | 135 | 63 | 43 | 36 |
| 48 | St. Olave's Jewry, } Old Jewry.....} | 5,580 4 10 | 1673 | — | 86 | 78 | 34 | 36 |
| 49 | St. Peter's, } Cornhill.....} | 5,647 8 2 | 1681 | — | 140 | 80 | 47 | 40 |
| 50 | St. Sepulchre, } Snowhill.....} | — | 1670 | — | 140 | 126 | 58 | 35 |
| 51 | St. Stephen, } Coleman Street.....} | 4,020 16 6 | 1676 | — | 65 | 75 | 35 | 44 |
| 52 | St. Stephen, } Walbrook.....} | 7,652 15 8 | 1678 | — | 70 | 75 | 56 | 34 |
| 53 | St. Swithin, } London Stone.....} | 4,687 4 6 | 1679 | — | 150 | 61 | — | 40 |
| 54 | St. Vedast, } Foster Lane.....} | 1,858 15 8 | 1697 | — | 90 | 69 | 51 | 36 |

Descriptive Particulars, Remarks, &c.

- 30 { The building is of brick, with stone quoins, windows, and stair-cases. The tower also is of like materials, and has a cupola and spire.
- 31 { The front of the building towards the Hill is of stone, the rest of the walls stone covered with a finishing; the tower is likewise of stone. The inside of the roof over the middle aisle is a little arching, in the middle of which is a handsome cupola; at each end of the Church are two pillars of no order at all, but a species partly composed of the Doric and Corinthian.
- 32 { This Church was rebuilt by a private benefaction, before the Publick Fund was settled by Parliament on Coals, for rebuilding the Churches demolished by the fire.
- 33 { The building mostly of stone, with rail and ballusters round the outside. There are 3 aisles, and a handsome stone tower.
- 34 { Building of stone, and tower also; there are 2 aisles, with a flat roof adorned with a cornice, and between the windows with fret-work of cherubims, &c.
- 35 { This building of brick and stone, the walls covered with a finishing; the roof is supported by 10 Corinthian columns; there are 3 aisles, beside the cross aisle at the West-end. But the principal ornament of this Church is the steeple, erected near the North-west angle, and made contiguous by a lobby between the Church and steeple. It is built of Portland-stone, consisting of a tower and spire; the tower is square, in the North-side thereof is a door and beautiful door-case; the piers and arch are of the Tuscan order, and adorned with two columns and entablature of the Doric order; above the cornice is an elliptical aperture, on the key-piece a cherub, where (by way of compartment) extend 2 festoons of large fruit, sustained lower by 2 cupids in a sitting posture, their feet resting in the cornice; and the whole further adorned with rustic-work; and another door-case of the same form on the West-side; above which on the North-side is another aperture and balcony, and a little higher a medallion cornice; above that 4 windows, each adorned with four pillars, with entablatures of the Ionic order; over the cornice a ballustrade, and at each angle 4 cartouches, erected tapering, and on the meeting of the upper ends a spacious vase, which terminates the tower. The spire begins with a circular mine, and on that, a little higher than the tops of the vases, is a range of columns, with entablature and acroteria of the Corinthian order. This balcony is adorned with bows or arches; all which you pass under in walking round this part of the spire, which (a little higher) is adorned with pedestals, their columns and entablature of the Composite order; so that here are all the 5 orders, regularly executed. On the cornice of this last order, stand cartouches, whereon is erected an obelisk of a considerable altitude, and at the vortex thereof, a spacious hall; and above that (as a weathercock) is the figure of a dragon (the supporter of the Ensigns armorial of the City of London) of brass, gilt, about 10 feet long; in the expanded wings is figured a cross.
- 36 { This Church was only repaired in 1677; the sides, roof, and part of the ends, having been damaged by the great fire; the steeple was old, and wanted rebuilding, which, together with the whole Church, is now very substantial.
- 37 { The building is of stone, as also the steeple consisting of a tower and turret. The roof within is cambered, and supported with 12 columns of the Composite order; at the East-end is a large cornice and pediment, also 2 large cartouches, and pine-apples of stone carved; the inside of the roof is adorned with arches of fret-work, and the columns with an entablature.
- 38 { The walls and tower are of brick; the windows and door-cases stone; as is all the front towards Friday Street.
- 39 { The walls are brick; the tower of stone; pillars of the Corinthian order. The roof is cambered, and divided into quadrangular panels of crocket-work; also a cantaliever cornice, frieze &c. enriched with foliage &c.
- 40 { The walls are of stone, though at the East-end some brick; a flat, square roof adorned with fret and crocket work.
- 41 { The walls of stone; there are 3 aisles; the roof square and flat, with the ornament of a quadrangle, bounded with fret-work.
- 42 { The building of stone; the roof flat, and adorned with fret and crocket-work; the walls with arches and imposts; the front towards Wood Street with stone pillars, entablature, and pitched pediment of the Ionic order.
- 43 { The building of stone.
- 44 { This Church was destroyed by the great fire, except the tower; rebuilt mostly of stone, with 3 aisles; the roof cambered, having quoins and imposts covered with lead, and supported with Tuscan columns.
- 45 { The front towards Bread Street is well built of free-stone; the rest of the walls and tower of brick; the four sides within the structure are uniform, each having one window under a spacious and graceful arch. The roof is a dome, whose base's circumference touches the 4 arches aforesaid. Here are 2 aisles, and the steeple at the South-east angle of the Church.
- 46 { The building is of stone, has 3 small aisles, with a flat quadrangular roof adorned with fret-work, &c. The outside next the Poultry has a cornice, pediment, and acroteria, with enrichments of foliage &c. all cut in stone.
- 47 { The walls are well built of stone; the steeple is a tower and a frustum of a pyramid, covered with lead, and a balcony at the upper end; there are 3 aisles. The roof is flat, adorned with panels of crocket-work, and the walls with Corinthian pillars.
- 48 { The walls are partly of brick, with stone facias, windows, door-cases; the outside of the East-end is adorned with pillars, cornice, and a spacious pitched pediment; the upper part of the walls, at the meeting with the roof round the Church, is enriched with cherubims, festoons, and cartouches; there are 2 aisles, and a very large chancel. The steeple is of stone, consisting of a handsome tower with pinnacles.
- 49 { The building of stone, except part of the South-side and the tower, which is brick; the rest of the steeple, viz. the dome and spire, are timber covered with lead; the roof is cambered, and supported with square pillars, adorned with pillars of the Corinthian order: there are 3 aisles.
- 50 { The walls are of stone, strengthened with buttresses; the tower is also of stone, with 4 small spires, one at each angle, which, as well as the windows, are modern Gothic. The roof over the nave is cambered, but is flat; and lower, about eight feet over the side aisles, supported with 12 strong stone columns of the Tuscan order.
- 51 { The building chiefly of stone, with two aisles. The roof is flat, without pillars to support it. On the outside, the front of the East end is adorned with a cornice and circular pediment, between two pine-apples &c.
- 52 { The walls and tower are of stone; the roof within over the middle aisle is arched, in the centre of which is a spacious cupola, and a lantern in the middle of that; over the rest of the roof is flat, supported by Corinthian columns and pillars. There are 3 aisles, and a cross aisle. Ralph styles this the masterpiece of Sir C. Wren, and says there is not a beauty which the plan would admit of, that is not to be found here in its greatest perfection.
- 53 { The building of stone; the roof supported with demi-columns of the Composite order. There are 3 aisles, and the whole is commodious and pleasant, though small.
- 54 { The building of stone; the roof flat, supported on the South-side with Tuscan columns, and adorned with an elliptical figure within a parallelogram, environed with curious fret-work. The sum specified as the cost, it is presumed, can only be the expence of repairing the Church.

REVIEW OF NEW PUBLICATIONS.

A Charge delivered to the Clergy of the Diocese of London, at the Visitation in July and August, 1818. By William, Lord Bishop of London. Payne and Foss. 1818.

ALTHOUGH this excellent Address has been some time before the public, yet we cannot on that account deprive ourselves of the pleasure of giving a short sketch of its contents.

Having stated in the first place, "that in large classes of men, of whatever description, it would be in vain to expect uniformity of excellence: that the character and conduct of some will even fall short of the ordinary standard: but that to charge the imperfections of individual Clergymen on the Clergy, is neither just nor candid; that he may assert with a justifiable confidence, that a body more truly respectable for learning and piety than the Clergy of his diocese, and less in need of allowance for human infirmity and error, will not easily be found." p. 6. His Lordship proceeds to explain the difference between this and the preceding age. "During the greater part of the last century there had been little perceptible change in the aspect of public affairs, as connected with the interests of the Church. But it is our lot to have fallen on days of innovation and trouble: the political character of the age has produced an alteration in the circumstances of the country, and an agitation in the public mind, affecting the Church as well as the State, *which, under the guidance of wisdom and probity, may tend to the increase of true religion and virtue*, but if left to the direction of chance or of folly, will terminate in ruin and confusion." P. 7.

With this view of the situation in which we are placed, his Lordship next alludes to the late 'Act to consolidate and amend the laws relating

to spiritual persons,' and pronounces it 'not less conducive to the security of the parochial Minister, than to the honour and benefit of the Church.' In these proceedings he concludes, "we read the sense of the nation respecting the value of our services, and should feel an obligation of gratitude to unremitted exertion, if we could even forget our relative duties of a superior order, and the awful responsibility attached to our office as the ministers of heaven." P. 11.

That the spirit which kindled the late war is neither subdued nor extinguished, that the Prince of darkness is still maintaining a desperate struggle against the designs of Providence and grace, and that dark and unruly spirits consigned to inaction and indolence by the re-establishment of order, will not tamely submit to the disappointment of their ambition and avarice, are rightly regarded by his Lordship as additional motives for activity. And his opinion of some recent, and sufficiently notorious transactions, is recorded in the following words. "In the moment of popular irritation they ventured to act without disguise, and spurning the restraints of prudence and decency, of religion and law, presumed to address the abominations of blasphemy in audible accents to the multitude. That these 'overflowings of ungodliness' should have been tolerated by the meanest of the people, is matter of astonishment and regret. But the temporary display of atrocity is so far productive of benefit, as it must unseat the eyes of the blind, and, in spite of every prejudice, convince the incredulous of the dangers that threaten our peace. *Dismayed by the indignation of the public*, the serpent has shrunk into his den, where in darkness he ruminates his plans, and improves his capacities of mischief. But if our ears are no longer assailed with the hiss of defiance or menace,

we must not too readily infer an abatement of malignity or venom. —The machinations which openly threatened destruction, are still continued in secrecy. Of the detestable blasphemies, which of late were proclaimed with the sound of the trumpet, we hear no more: but publications of the most pernicious tendency are still in circulation, adapted to the taste and capacities of all descriptions of men, from the superficial sciolist, who derives from partial knowledge enough of confidence to be led into danger, enough of acuteness to be entangled with the flimsiest sophistry, to the grossly vulgar and illiterate, whose appetite requires the stimulus of treason and blasphemy in their rankest forms." P. 12.

From the obvious and ultimate purpose of these machinations, the extinction of morality, and the extirpation of religion, the Bishop proceeds to another point to which their efforts are directed with somewhat less of reserve, the demolition of the National Church. "In this enterprize they are actively aided or feebly resisted by men with whom they have little in common, in principles, temper, or design; by some among the Dissenters, whom the prejudices of education, or their own speculations have taught, that Establishments are subversive of Christian liberty, and hostile to the advancement of truth; and by a few, perhaps, even among the members of our own Church, dissatisfied with our ecclesiastical system, because in its present administration it is unfavourable to their particular notions and favourite views. If these observations are just, our dangers will appear to consist in impiety, rancorous and inveterate, in hostility to the religion of the State, and in a morbid irregularity of pious affection, which is distinguished from genuine piety by tendency to faction, contempt of authority, or deviation from sobriety and reason." P. 14.

Adverting in the next place to the

means of precaution and defence, his Lordship observes, that "attacks on morals and piety can only be repelled with effect by the weapons of righteousness and truth;" and upon this ground takes occasion to impress upon his Clergy the necessity of redoubled exertions on their part, "to make the people unfeignedly Christians in doctrine, sentiment, and practice." He gives it at his opinion, that, humanly speaking, the issue of the struggle against the powers of darkness must, under Providence, mainly depend on the exertions of the Clergy; and, in support of this opinion, he refers to the conduct of our adversaries, "who systematically act upon the principle of decrying the use of our ministration and our conduct as ministers, and depressing our influence in society, and to that undisguised declaration of the sentiments of the Legislature and the public, which is to be found in the measures which have been lately adopted by the wisdom of government, and the zeal of individuals, for extending the means of public worship, and providing instruction for the children of the poor, according to the doctrines and discipline of the Established Church." P. 16.

The remainder of the Charge is devoted to a comment upon the concluding passage of the last paragraph; in the course of which the Bishop of London briefly points out the means which the Church has now in action; the obstacles which are opposed to their effectual employment; and the mode in which those obstacles may be surmounted. The Parliamentary grant for the erection of new Churches, however large in itself, however liberal when taken in reference to the state of the public revenue, is represented as inadequate to the full accomplishment of the proposed end; and it is shewn that the Society for building and enlarging Churches and Chapels will find ample scope for its benevolent designs. The line prescribed to the

Clergy by their duty in these cases, when the liberality of Parliament and individual bounty invite their immediate exertions in this holy cause, are stated in the following admirable passage. "It is no easy task, I am fully aware, to prevail against the ascendancy of inveterate habits; to engage the indolent to active co-operation, to animate the torpor of the indifferent, or to elicit the bounty of the parsimonious. I know in particular, from experience, the difficulty of inducing the holders of seats in the Church to relinquish for the general convenience, their claims of occupation, on which they are taught by their prejudices to set a disproportionate value. Yet ought we to labour with all Christian meekness, and toleration of human infirmity, to ameliorate feelings, and eradicate notions, which operate in direct opposition to the dictates of Christian charity: and if at first our exhortations are fruitless, to wait for more favourable opportunities of renewing our suit; in the mean time, pursuing by all available means the work of the ministry, till we have the satisfactory assurance of conscience, that no omission of our's has deprived any individual parishioner of participation in the blessings of the Gospel." P. 20.

These remarks upon the necessity of enlarging the means of attending the public worship of the Church, are appropriately followed by a recommendation of the National Society: to the principles of which, the only objection that can be made is drawn from their tendency to deprive the children of Dissenters of their share of that instruction, which it would be confessedly desirable to extend to all. "The inconvenience (for such, though greatly exaggerated, I confess it to be) I sincerely lament, and wish any remedy could be found, which did not involve a dereliction of duty to our Heavenly Master, or a violation of justice to the professors of that pure faith which is taught in our Established

Church. To the expedients hitherto proposed for the removal of the difficulty, I entertain decided objections. 'Since we cannot agree on the mode, let us altogether abandon the substance; let letters and cyphers be taught in our schools, and religion be left as the task of the Sabbath, to the care of the parent or the pastor.' It is my duty to lift up my voice against so injurious a compromise." "If religion is any thing beyond a contrivance of State, or a creature of philosophical speculation, if it is a Revelation from the Author of Truth, a rule disclosed by his mercy and wisdom for the direction of man through the twilight of this lower world, to conduct him in this life to the attainment of holiness, and to the perfection of happiness in the next, what apology shall be found for a minister of the Church, if he lends his concurrence to any scheme of education which leaves the nurselings of his flock in ignorance of the creed which he has solemnly promised to teach, and indifferent to its superior excellence?" P. 24. Great satisfaction is expressed by the Bishop of London at the support which the National System has received within his diocese; and the Clergy are earnestly recommended to make it the object of their peculiar care.

We must touch very briefly upon the other subjects of the charge. The Societies for promoting Christian Knowledge, and for the Propagation of the Gospel, are of course numbered among the most powerful of the weapons now wielded by the Church. The sentiments of the Bishop of London respecting them may be easily discovered by the following passages: "Whatever is your immediate aim, you will find in the one or the other of these sister societies an auxiliary of your pious beneficence, effective and sure, though without ostentatious pretensions, or ambitious of popular applause." "With respect to the manner and mode of proceeding, I am

impelled by a sense of my duty, without impeaching the motives, or condemning the judgment of others who have acted or argued on different views—to express my conviction that, had the course I have recommended been uniformly pursued by the members of our establishment, all legitimate purposes of Christian zeal would in the result have been promoted with equal effect; without bitterness, wrath, or contention; without disturbance of brotherly concord, or danger to the unity of the Church." P. 30, 31.

His Lordship concludes with an appeal to his diocese in favour of an establishment of unquestionable utility, which has already been mentioned in another department of this work, and to which we shall take an opportunity of again adverting, "The Clergy Orphan Schools."

Unless we have grievously failed in our attempt to give a sketch of this Charge, or unless we are completely mistaken in our view of the sentiments which animate the majority of Churchmen, it must be quite unnecessary to comment upon the excellence of the matter under review. There is nothing undecided or hesitating in the opinions which are expressed; and nothing violent or intemperate in the expression of them. The religious state of the community is briefly unfolded; and we are taught how to turn it to advantage. The necessity for exertion is neither exaggerated nor concealed; but the Clergy are reminded of the extent of their power, and of the danger, as well as wickedness, of inactivity.

There is no sentiment in this Charge, in which we do not heartily participate; and it will be our humble endeavour to take the spirit and manner in which the London Clergy have been charged by their diocesan as a model for the remarks, which we shall be called upon to offer in this work; whether they refer to practice or to doctrine, whether they are of a controversial, or a didactic

REMEMBRANCE, No. 2.

nature, the Bishop of London will supply us with a touchstone, upon reference to which it may be easily ascertained, whether we relax from the principles of Christian firmness, or overstep the limits of Christian moderation.

A Letter to H. Brougham, Esq. M.P. & F.R.S. in Reply to the Strictures upon Winchester College, contained in his Letter to Sir S. Romilly. From the Rev. Liscombe Clarke, Fellow of Winchester College. London. 1818.

Vindiciæ Wykehamicæ, or a Vindication of Winchester College. In a Letter to H. Brougham, Esq. By the Rev. W. L. Bowles. Bath. 1818.

A Letter to H. Brougham, Esq. M.P. from John Ireland, D.D. formerly Vicar of Croydon, now Dean of Westminster. London. 1818.

IF it was Mr. Brougham's object, in his letter to Sir S. Romilly, to call the attention of the public to the abuse of charities, he cannot well be said to have failed of success; but if he principally intended to vindicate himself, the attempt has completely miscarried. The pamphlets before us have fixed an indelible stigma upon several points of his letter, and made it impossible to read any part of it without suspicion and distrust.

Mr. Clarke first refers to the very different spirit that seems to have dictated that passage in the third Report of the Education Committee which relates to the schools of Eton and Winchester, and that part of Mr. Brougham's Letter which has produced his reply. "The passage of the Report says it is true 'that considerable unauthorized deviations have been made in both Eton and Winchester from the original plans of the founders,' but then it admits that 'in some respects they have proved beneficial on the whole to the institutions, and acquitting the

P

present fellows of all blame, recommends them to do themselves honour by correcting the abuses that have crept in, as far as the real interests of the establishments may appear to require it.* And if the matter had rested here, I should have acquiesced in silence. But, Sir, you go farther than the Committee had thought themselves warranted to go; for their remarks apply equally to both institutions. You not only say that 'you have no right to determine' that which the Committee had already determined, viz. whether the deviations made had been made beneficially or not, but you introduce the mention of Winchester College in particular, for the purpose of shewing that such endowments are not less liable to perversion than more obscure charities." P. 10. The cowardice of passing over Eton, and attacking Winchester, is sufficiently obvious.

With this preliminary observation upon the difference in tone and sentiment between Mr. Brougham the Committee-man, and Mr. Brougham the pamphleteer, the matter at issue is declared to be reduced to the more simple question of 'perversion of endowments, and violations of statutes.' "In justification of the Committee for pushing their enquiries into the state of the public schools, you ground your argument on the intention of the several founders, as collected from the designations given by them to their respective foundations. And your words as applied to Winchester College, in that passage of your Letter, are 'pauperes et indigentes scholares say the statutes of Winchester College,' evidently meaning it to be understood that these words contained the true statutable designation of the scholars. But it is not correct so to designate them, and you ought in common candour to have added another word 'clerici;' for in the preamble to the statutes, in which the founder very explicitly declares his views in

founding both his colleges, (and it is remarkable that charity is not mentioned among them) he thus particularly describes his establishment here; "Et quoddam alium Collegium perpetuum aliorum pauperum et indigentium scholarum clericorum grammaticam addiscere debentium."

P. 14. The same word occurs in the Eton statutes, and is passed over in the same way by Mr. B. "You affirm that the statutes require, in the most express terms, that only the poor and indigent shall be admitted upon the foundation. Are you aware that the same statute requires also, and in the succeeding words of the same sentence, that they must be "bonis moribus et conditionibus perornati, ad studium habiles, conversatione honesti, in lecturâ, plano cantu, et antiquo Donato * competenter instructi." P. 16. Mr. Clarke translates this passage, 'distinguished for good manners and morals, and for their dispositions and habits of life, and having a competent proficiency in the rudiments of classical learning, reading, and chaunting †.' If Mr. Brougham can prove that this translation is inaccurate, it may be worth while to enter farther into the arguments upon this subject; but if not, he must stand convicted of citing one half of a sentence, and candidly neglecting the other.

We shall not therefore follow Mr. Clarke through the overwhelming mass of evidence, by which he shews that William of Wykeham could not have intended to confine the choice of scholars to the lowest and poorest class of the community: nor shall we do more than direct the attention of the reader to that part of Mr. Bowles's pamphlet which adverts to the strict meaning of the words *pau-*

* Donatus was a grammarian and commentator of antient times, whose book written in Latin was, I suppose, in use about the time of the founder.

† 'This qualification refers to the profession for which the founder intended the scholars to be educated, viz. holy orders.'

per and *indigens*; it is demonstrated by both these gentlemen that the object of the founder was to assist in the education of Clergymen, and that the spirit of his bequest is adhered to with fidelity wherever such an education would be a burden to the parents of the boy. "The Member for Winchelsea may talk with great complacency of easy circumstances, but has he visited the fire sides of a thousand humbler gentlemen, humbler in their lot of life, but as adorned in every thing that might distinguish the scholar and the gentleman as himself? Has he witnessed the anxieties of many a parent so situated, in the decent, but humbler walks of life, educated as a gentleman, while the small stock he has laid by for his declining years, has been little by little reduced in consequence of his care for the education of a beloved son? Has the Member for Winchelsea ever witnessed the pride such a parent has displayed, forgetting all the circumstances of a small fortune, with a large family, that preyed upon an ingenuous mind, when perhaps that son has gained some distinction at school? I might exemplify this, without any undue remarks on others, by speaking of myself, the eldest son of seven children. Nor can I ever forget those sacrifices which a father and mother made to give that education, which their son could have received no where else without an effort beyond their income. How often have I witnessed the first 'stealing line' of sorrow on the mild features of a mother now in the dust! The son of a father with a small hereditary fortune, and a small living was to all intents and purposes a poor and indigent scholar, and such are hundreds who have received at Winchester the cheapest and best education in the country." Bowles, p. 22.

This extract brings the question directly to a point, not only as it regards such foundations as Winchester and Eton, but also in reference

to every grammar school in the kingdom. Look to the original purpose for which the foundation was made, look at those who have all along taken advantage of the system, and who are now most essentially relieved by the existence of a good grammar school in their neighbourhood, and who will pretend to deny that the inferior clergy are the persons most essentially relieved? There is no class more deserving or more in need of support; and what must be their feelings when they are told by Mr. Brougham, that their children must henceforward be instructed at their own expence, that is, must be deprived almost entirely of a classical education, since grammar schools are destined for the future to benefit the lower orders alone. Let us not be alarmed, however, at such a proposition, for it will be rejected by the Legislature with contempt; but let the friends of the Church support the enquiries, and further the object of the Commissioners appointed by the Crown; confident that the larger part of the funds which those Commissioners may recover, will be applicable, and will be applied to the gratuitous education of the sons of the Clergy, in a manner calculated to prepare them for continuing in the profession of their fathers.

But to return to Mr. Clarke.—Having shewn that the Founder endeavoured to guard against all invidious comparisons between *family* and *family*, between *rank* and *rank*, between *nobility* and *ignoble birth*, among the "*pauperes et indigentes*" of Winchester School, having shewn that the possibility of their being in possession of some property, was certainly contemplated, Mr. C. proceeds to expose the following misrepresentations: "Mr. Brougham asserts, 'that ALL the scholars on the foundation are the children of persons in easy circumstances.' By referring to the evidence before the Committee, it appears that the witness was asked, 'Whether the boys

in general were gentlemen's sons, and that he replied they were *principally*; and being asked, whether all paid the ten guineas to the master, he answered, and answered truly, NOT ALL?" p. 46. Again, Mr. B. asserts, "that it is strictly enjoined that no boy shall be admitted above twelve years, and that this is wholly disregarded." But this restriction is followed in the statutes by an exception in favour of all boys under seventeen, who shall have made such proficiency in grammar, as to afford reasonable ground for expecting that they will be fit to be elected to New College before the completion of their eighteenth year. The next assertion of Mr. B. is, 'that the fellowships are augmented in revenue by a liberal interpretation of the terms describing their money payments, while the *strictest construction* is observed as to the payment to scholars.' On this Mr. C. observes, that except in a few special cases, *no money payments are made to the scholars*: that each scholar now stands the college in the annual sum of at least forty pounds, and that the amount allowed to each for commons by the Founder, is under one pound fifteen shillings per annum! Equally gross instances of ignorance or misrepresentation are shewn to occur on the subject of clothing the scholars, and increasing their number; the pamphlet is wound up with an account of the civilities with which the Chairman of the Education Committee thought proper to surprise the Masters and Fellows of Winchester College. We cannot extract the whole, and Mr. Brougham's politeness is not of a nature to bear curtailment; but we cannot help regretting that some of the persons concerned did not venture to disobey his peremptory mandates: he could not have committed them to Newgate, without bringing the subject before the House; and in the House, if not in its Committee, there is still to be found 'a romantic attachment' to the public semi-

naries of Great Britain, and some degree of respect for the individuals by whom they are conducted.

The Dean of Westminster appears next in the list of those whom Mr. Brougham has thought proper to asperse. The attack upon the Dean is not contained in the letter to Sir S. Romilly, but in the questions which the Appendix to that letter states to have been put by Mr. B. to one of the witnesses from Croydon. Dr. Ireland has not alluded to his own examination on a former year before the Education Committee; but it will appear by referring to it, that the Chairman was seriously displeased at the Doctor's refusal to approve of the Lancasterian system; and that the account which he gave of the establishment of a national school in its stead, was not very favourably received. The Doctor therefore and the Chairman were old acquaintances: and the Chairman winds up his examination into the abuses in Whitgift's Hospital, with asking if the Doctor was Vicar of Croydon; and being answered, "Yes, for twenty years:" next enquires if he had any thing to do with Whitgift's Hospital, and is told, "Yes, that he had for twenty years as Vicar." Appen. p. 88.

It will hardly be denied that both the examiner and examinee *imply* that the Vicar had neglected his duty. The Examiner tells us in his Letter to Sir Samuel Romilly, that the hospital is full of abuse, that estates worth 2,693*l.* a-year are let for 860*l.*, and that the Archbishop of Canterbury, the special Visitor of the hospital, may be excused on the score of his high station, and numerous avocations, for being ignorant of the existence, and careless about the removal of this mass of corruption. But if it should turn out that there was neither visitatorial power to exert, nor abuses of any importance to check, and that Mr. B. has no further knowledge upon the subject than that which he derived from a witness, whose evidence on other

subjects has been completely overturned; his Grace may probably think fit to decline the future services of his eloquent apologist; and the public may be disposed to inquire whether "the candid and liberal support" (Letter to Sir S. R. p. 20.) which the Charity Abuse Bill received from the Archbishop of Canterbury, might not have experienced a more appropriate return than unfounded accusation, or ironical praise.

Now with respect to the visitatorial power, we are told that "When the Warden and poor brethren took the affairs of the hospital into their own hands, the Archbishop acting on the customary authority, sent them an injunction not to proceed with the destruction of the timber on the estates, which had already begun, without the usual reference to him." P. 10. His Grace was answered by a defiance: "*upon which he took the opinion of the late Sir S. Romilly*; and that opinion was, that the Archbishop had no other authority than that of Visitor and Patron, and that the general management was with the hospital!"

It must be observed that the warden, under whose auspices these alterations have taken place, was *put in* by Mr. W. D. Harding, (Appendix, p. 87.) the witness, who has furnished Mr. Brougham with his charges against the Archbishop and the Doctor; and as we may fairly conclude, that with his great turn for meddling, Mr. Harding has in fact had the recent government of the hospital, it follows that the very same individual who has clipped the Visitor's wings, has now the impudence to charge him with neglecting to interfere.

There is another *fair statement*; an estate is let on lease; and fines are due every seven years. Mr. B. having enquired into the amount of these fines, is answered "various sums;" but he does not attempt to ascertain their average annual amount, or allude to their existence

in his Letter to Sir S. Romilly, Appendix p. 83. Letter p. 18. With regard to "the Free-school, at which no one has been taught within the memory of man," Dr. I. informs us, that it is a "Free-Grammar-School; at which there have been no scholars for about half a century past; that when, with the approbation of eminent counsel, the room attached to this school was applied to the National Institution, a new room adjoining to the original grammar-school was built with private funds, for the grammar scholars of Archbishop Whitgift, if any should chuse to come. One of the witnesses says, that the inhabitants do not know the privilege they have to send scholars. It is their own fault. It has been repeatedly announced. Once it was done through my own advice, and notices were stuck on the church-door, and all the public places of the parish." Ireland's Letter, p. 9. This is the answer given by facts to the insinuations against the Primate; and it does not require to be strengthened by comments. Dr. Ireland's own case lies in a still smaller compass. "The insinuation that I have been wanting in my duty, because, during an incumbency of twenty years I did not restrain the proceedings, is utterly groundless. I had no power; I was excluded by the constitution of the hospital." "Had you asked specially whether my situation as Vicar gave me any controul over the hospital, the answer must have been No. But from this you have abstained, and have thrown upon me an appearance of guilt which you can never substantiate."

There are two other subjects very fully explained in the Doctor's letter; which we could wish, but are not able, to detail. One, the state of Charities in Croydon, over which the Vicar has a controul, and into which Mr. B. did not think fit to enquire, (and respecting these, the Dean observes that "he wishes for the arrival of the day when their

management may be examined by any gentleman of truth and honour"); the other, the conduct of Mr. B. and his witnesses, respecting the estates said to be worth 1500*l.* a-year, and to be let for nothing. We alluded in our first number to Mr. Drummond's Letter upon the subject; and Dr. Ireland corroborates our assertion, that this explanation was deemed satisfactory by Mr. Brougham. "Yet the last edition of your letter has appeared, with all the accusations contained in the first. And the principle upon which this is done, must be deeply felt and admired. Your candour is ready, it seems, to make some verbal acknowledgment of errors into which you may have fallen. But every part of your letter having been submitted to Sir S. Romilly, before its publication, your delicacy towards his memory will not permit you to alter a syllable of the text which had received the sanction of such a man." P. 13. If Mr. B. means to say that Sir S. Romilly, in the midst of his overwhelming business, had investigated all the subjects and statements in the letter, and approved of the misquotations, and misrepresentations which it contains, the memory of Sir Samuel is hereby exposed to an imputation, which we feel confident that it does not deserve. If this is not the meaning of Mr. Brougham, we should be very glad to know whether his declaration has any meaning at all.

On the whole, though we might not have thought it becoming to write, yet we cannot feel ourselves called upon seriously to blame, the following severe expressions of Dr. Ireland's indignation. "You have shed the sanction of a Committee of the House of Commons over ignorance and falsehoods, which on the spot of the transactions are derided and scorned by almost every man of decent station and character; and those, who in their neighbourhood would be scarcely believed without a voucher, have been

anxiously listened to by you, as if they were the oracles of all truth." P. 6.

Whether Mr. B. may think fit to explain any part of his conduct, we must not presume to determine; but if he should, will it be unreasonable still further to enquire, with respect to the appointment of different honorary Commissioners from those whom he had been led to anticipate (Letter, p. 9.), whether he does not know that the situation of Commissioner, was offered both to the Bishop of London and Lord Grenville; and declined by the former, on account of the weak state of his health; and by the latter, from the want of that legal information which he thought requisite for the discharge of its duties? It would be too much to expect that Mr. B. should consent to acquaint the public whether he expressed satisfaction at Lord Grenville's refusal, but we are assured that this was really the case.

A Sermon preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, at their Anniversary Meeting in the Parish Church of St. Mary-le-bow, on Friday, Feb. 20, 1818. By the Right Rev. John, Lord Bishop of Peterborough. London, 1818.

FROM the text, "Who will have all men to be saved and to come unto the knowledge of the truth. For there is one God and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all to be testified in due time."—1 Tim. ii. 4, 5, 6. The Bishop of Peterborough deduces, "First, the Universality of the Redemption purchased by the blood of Christ. Secondly, the final extent of the divine purpose in the Gospel dispensation. And lastly, the fitness of the time when the Ro-

demption it proclaims was ' testified to the world.'

On the first of these points it is less necessary to insist, because the subject has been discussed in a former part of the number, and of those whose sentiments upon the doctrine we should most desire to change; one part has been long deaf to the voice of scripture and reason, and another while it professes to agree with us in terms, has a peculiar interpretation in reserve which completely alters their meaning. But if any of our readers should feel a doubt upon the question, we can safely refer them to the Bishop of Peterborough, for a concise, comprehensive, and convincing statement of the immense variety of scripture texts, which authorises him to conclude the first head of his discourse in the following words: "Who shall limit the benefits of his Saviour's passion, or deny the *possibility* of eternal salvation to *any* of the sons of men? Especially, who shall dare to shut, against an incalculable majority of his fellow-men, as if by an irrelative and irreversible decree, 'those everlasting doors' of mercy, which our gracious Redeemer hath opened wide to all mankind? Far, very far, from us, my brethren, be such presumption—I must add, such rash, unholy, uncharitable presumption." P. 10.

The final extent of the divine purpose in the Christian dispensation, is enforced from the following arguments; that the Gospel while it breathes universal benevolence, has no reference to any future dispensation of religion: that the doctrines which it teaches, the duties which it enjoins, and the few and simple rites it has instituted, all mark its adaptation to the most remote ages and distant countries; that it admits of an harmonious combination with every form of government; and that its ultimate universality is perfectly consistent with the promises of the Messiah, and with the declarations of our Lord, with the injunctions he

gave to his disciples, and with the language which as his ambassadors, they spoke to mankind. "St. Paul, whose 'labours' in the propagation of the Gospel were most 'abundant,' has vindicated the *necessity* of this unlimited commission, on the irrefragable principle, that 'God is no respecter of persons*;' and that 'there is therefore no difference between the Jew and the Greek; for the same Lord over all is rich unto all, that call upon him†.' Yet 'how' says the apostle 'shall they call upon him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear, without a preacher? And how shall they preach, except they be sent.' P. 16.

The third part commences with an answer to that objection in the mouth of the unbeliever, which asks why the greatest of all blessings was reserved to the last days; and why the faith of Christ is so imperfectly promulgated even at the present hour. This objection is shewn to assume two unfounded positions: First, that infinite goodness could not confer a signal blessing on any of the sons of men, without extending it in like manner and in equal degree to all. And secondly, that on the principles of the Gospel, no provision is made either for the salvation of those who died before the coming of Christ, or of those to whom since that event, the saving truths of his religion have never been proclaimed.

The incompatibility of the first of these assumptions, with the ordinary course both of nature and providence, is briefly explained, and we are reminded, that even in the communication of revealed religion itself, the degrees of knowledge and of evidence, have been materially different in kind and in degree. "There is therefore no foundation whatever for the main position in

* Acts x. 34. Rom. ii. 11.

† Rom. x. 12, 15.

which the objection of the unbeliever evidently rests. It is most plainly contradictory to the general analogy of nature, and the general tenor of God's moral government of the world, which agree exactly with the method he has pursued in communicating the revelation of his will to man." P. 21.

The other supposition has been in fact, exposed by the first head of the discourse, in which the universality of our Saviour's redemption was proved; and the retrospective as well as prospective effect of His death follows necessarily, from the view which has been taken of that subject; and "*thus while if they fail not to obtain it through their own wilful demerits*, the Almighty appears to have provided for the final happiness of all," still "certain it is, that all who shall be saved from the creation of the world to its final dissolution, whether within or without the covenant of mercy, will owe that salvation to the merits of the crucified Jesus. He has expressly told us that, "in his father's house are *many mansions*." And undoubtedly, all "the holy, and humble in heart, of every age and nation; the venerable Patriarch, the pious Israelite, the virtuous Heathen, the faithful Christian; all, who shall be admitted, even to the lowest of those blissful mansions, will be admitted for his sake, and through his mediation alone. For 'there is none other name under heaven, given among men, whereby we must be saved.'" P. 23.

Having thus gone through the different divisions of his subject, and having protested against intending to depreciate the unspeakable importance of a knowledge of our most holy religion, wherever its attainment is possible, against being supposed to derogate one jot or one tittle, from the absolute necessity of Christian faith and Christian practice, wherever the truths of the

Gospel have been fairly propounded; the Bishop next adverts to the sacred obligation by which we are bound to make every rational and legitimate effort for the extension of our Redeemer's kingdom.

We are told that "when the extraordinary gifts of the Spirit were withdrawn, the agency of man in the propagation of the Gospel, was to depend for support on the ordinary influence of divine grace; and that therefore, from that period, the progress of Christianity must necessarily have depended in a still greater degree than before on the union of zeal, and wisdom, and purity in its followers."

"The answer therefore to those who inquire why the Gospel has in many instances receded within its ancient limits, is brief and obvious: on account of the manifold corruptions and impurities, the heresies and schisms of their degenerate sons." "If again, it still be asked, why the religion of Christ has made so little progress among the Heathen, in these later ages, we answer, because its course has been impeded, partly by the prejudices and the passions of those to whom it was addressed; partly by the unwise and unhallowed means, sometimes employed for its propagation; but chiefly, it is to be feared, by the vicious and scandalous examples of professed believers, in their intercourse with unbelieving nations; by the total want of religious feeling, and of religious principle, in many; and by frigid apathy, or contemptuous indifference in more; by the spirit of ambition, ever occupied in extending its conquests, but caring not for the enlargement of our Redeemer's kingdom; and by the spirit of commerce, insatiably thirsting for gold, whilst utterly regardless of the treasures of the Gospel.

But, having "freely received these great blessings ourselves, surely, some of the common feelings of benevolence must incline us, "freely" to communicate them to others. To

* John xiv. 2.

† Acts iv. 12.

us, undoubtedly, our knowledge of the divine purpose, so far as we are capable of comprehending it, supplies a firm ground of obligation to this duty. *In our hearts*, it is enough to kindle a holy and rational zeal, that we understand *generally* the divine prophecies, respecting the final extent of the Gospel dispensation. But never let us presume to pry too curiously into the hidden meaning of all their subordinate parts, and minuter circumstances,

Still less let us attempt to explain dogmatically, "before the time" come, either the *exact period* destined by divine wisdom for their fulfilment, or the *precise methods* and *particular agents*, by which they will ultimately be accomplished."

This admirable passage is appropriately followed by a warning against the impatience of the pious but erring believer; and while we are exhorted to take the Apostles of Christ for our model, we are reminded of the necessity of making a just allowance for the momentous difference of circumstances and of times. "They were endowed with special and extraordinary powers, of which they afforded sensible demonstrations;" "to expect these in our case would be unwarrantable presumption." "Let us therefore (p. 30) steadily pursue our course of duty, with a zeal enlightened by knowledge and tempered with discretion;—without pretending to special accomplishments of prophecy, brought about by our own particular agency; and without daring to assume, that the effect of our own best efforts, or the result of our own mightiest combinations, is the direct and immediate work of God."

As the time is at hand when the Society before which this sermon was preached, will be particularly recommended to public support; and as a new era in the attempts to establish Christianity in the East, may be fairly said to have commenced

ed with the erection of the bishopric of Calcutta, the Bishop of Peterborough's discourse is likely to attract general attention; and that attention will be rewarded in no ordinary degree.

Sketches of America: a Narrative of a Journey of five thousand Miles through the Eastern and Western States of America; contained in eight Reports, addressed to thirty-nine English Families, by whom the Author was deputed in June, 1817, to ascertain whether any, and what Part of the United States would be suitable for their Residence. With Remarks on Mr. Birkbeck's Notes and Letters. By Henry Bradshaw Fearon. Second Edition. London. 1818.

THERE are two points of view in which America may be regarded; first, as she has made an experiment in her civil and religious institutions of which the success and the failure has been alike confidently predicted; and, secondly, as she offers a receptacle to our own superabundant population, when the supply, may be thought to have exceeded the demand. It is the latter circumstance which has principally excited the curiosity of the multitude, while the former has contributed at least in an equal proportion, to fix the contemplation of the general reasoner. On either subject Mr. Fearon's narrative will be found to bear with great weight; and those who have been cajoled by the Notes of Mr. Birkbeck's Journey to Illinois, into thinking that the favoured spot of all this world "is situated at equal distances from the Great and the Little Wabash;" as well as others who have been induced by more formidable misrepresentations to suppose that the United States have the best government upon earth; will both find powerful antidotes to their intellectual blindness in the unassum-

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* 1 Corinthians iv. 5.

ing and instructive volume before us.

The reader, however, must not imagine that there is nothing to censure in the observations or the principles of Mr. Fearon. He is a great admirer of W. Cobbett; his foreign politics appear to hinge upon an hostility to legitimacy, that is, upon a half concealed regret at the overthrow of Bonaparte, and he would probably not object to be styled a violent Reformer. He has, therefore, powerful motives to dislike the Americans, who actually presume to look upon English democrats very much in the same light that they are regarded at home. Mr. Fearon quotes a passage from Bristed's *Résources of the United States*, in which we are told that,

"The liberties of Britain are not about to expire under the pressure of her military and the encroachments of her government. If they are to perish, they will perish under the daggers of her democracy, &c. &c."—And he immediately adds, "I send these extracts for the purpose of presenting you at one view with the mind of the whole federal party, and indeed that of the entire American people, concerning English Reformers and United States' liberty." P. 388.

This is more than the flesh and blood of a Palace-yard patriot can be reasonably expected to bear; and to this we may fairly attribute those unqualified censures upon "the people with which America is cursed," that may perhaps impair the credit and utility of the work in the minds of those who will not distinguish between the opinions of the author, and the facts on which his opinions rest.

Without concealing our disapprobation of his occasional violence and prejudice, we see no reason to suppose that he has asserted what is false, and we shall therefore present our readers with several of those curious statements which render his book more valuable than any recent travels in the United States. He was summoned soon after his landing, to appear as a witness on a trial

at the city-hall of New York. The court is in size about one-fourth larger than the Lord Mayor's court in the Mansion-house.

"Our case was called: it was not tried in consequence of, I believe, the well paid *management of counsel*. I am informed, on good authority, that great corruption exists in those minor courts. The judge is said to have a good understanding with the constable: he receives too, a larger sum in cases of conviction than in those of acquittal.

"It is indisputable that the constables are remarkably anxious for jobs; and that the judge strongly *participates* in their feelings. An important legal officer here, has been long known to practise the most disgraceful imposition; but his political views are in agreement with those of the State government, and therefore he retains his situation." P. 54.

Again, when summing up his observations upon Philadelphia, p. 171, he says, that "circumstances have recently occurred, which if true in all particulars would prove the magistracy here to be as corrupt as that of London in the days of Fielding." And without stopping to notice an admirable account of the election of a governor of Philadelphia, from which it appears that universal suffrage and voting by ballot are no safeguards against intrigue and corruption: let us hear his declarations upon the subject of choosing the president of the United States.

"The Virginian dynasty, as it has been called, is a subject of general, and I think, very just complaint, throughout other parts of America. This state has supplied four of the five presidents, and also a liberal number of occupants of every other government office. The Virginians very modestly assert, that this monopoly does not proceed from corrupt influence, but is a consequence of the buoyancy and vigour of their natural talent. Without entering into the controversy, whether or not seventeen states can supply a degree of ability equal to that of Virginia single-handed, I must express my want of respect for a state in which every man is either a slave-holder, or a defender of slavery—a state in which landed property is not attachable for debt—a state in which human beings are sold in the streets by the public auctioneer, are flogged without trial at the mercy of their owner or his agents, and are killed almost without punishment; yet these men dare to call themselves democrats, and friends of liberty! From such

democrats, and such friends of liberty, good Lord deliver us!" P. 290.

Such being the persons who are elected to serve the office of President, let us next advert to the management by which they are elected.

"Since the first choice of Mr. Jefferson, the presidential elections are managed by private meetings, (or *caucus*) of the democratic members of Congress, previous to elections: they settle among themselves who shall be president. This is what is called getting 'the appointment in caucus,' and an instance never occurs of the votes being in opposition to caucus. When they have determined upon who they wish to be president, they send circulars to their different states, pointing out, by a kind of *congé d'élire*, who they have resolved should be elected; and as the right of voting for presidents is confined to a very limited number, there is no instance of the caucus being disobeyed. Mr. Munroe being a democrat was, as a matter of course, voted for by the democratic states; and those of New England being federal, would not, I believe, give a vote upon the occasion. It appears that the members of the Washington caucus, were equally divided between Mr. Crawford and Mr. Munroe; but that upon some accommodation being agreed upon, the latter got 'the appointment.' Had his rival obtained this, he and not Mr. Munroe would have been voted for by the democratic states, as a matter of course. These are alarming facts; for thus we see that the very men (the members of Congress) who are directly excluded by the constitution from voting, become, by a secret something unknown to that constitution, and at variance with both its letter and spirit, the real electors to the presidency." P. 319.

Not less unfavourable is the report which Mr. Fearon is compelled to make upon the state and the effects of American religion. We admire the honesty, if not the wisdom of his expressions of astonishment at finding that no good has been derived from the divorce between Church and State.

"A cold uniform bigotry seems to pervade all parties, equally inaccessible to argument, opposed to investigation, and I fear, indifferent about truth. Can it be possible that the non-existence of religious oppression has lessened religious knowledge, and made men superstitiously dependent upon outward form instead of internal purity." P. 28.

Remembering what such a man as

Mr. Fearon may be supposed to mean when he talks of religious oppression, and adverting also to the good use which he makes in another part of his volume, of Mr. Birkbeck's unintentional admissions, this extract may be of no small value in fixing their opinions who are inclined to judge of a system by its fruits.

There are many detailed statements upon the same subject in different parts of the work: the Yankees at Boston are pronounced quite as formal and as worldly as their brethren of New York; and a horrid description of the Philadelphian Methodists, p. 162, may surprise and instruct those who are strangers to home-bred fanaticism, but is really too shocking to be transcribed into our Magazine.

The state of sects, however, at Boston, must not be passed over in silence. In this town, "the headquarters, as we are assured, of Federalism in politics, and Unitarianism in religion," p. 104, "the number of Churches is as follows, viz. twelve Congregationalists (*nine of which are said to be Anti-Trinitarian*), two Episcopalian, three Baptist, one ditto for blacks, one Quaker, one Universalist, one Roman Catholic, two Methodist, and one travelling preachers' ditto," p. 114. It is to be remembered that of these the Congregationalists are the legitimate descendants of the self-transported puritans, and how large a portion of their flock has been turned away from the truth by the powerful latent affinities of Calvin and Socinus!

There is, however, one favourable symptom recorded of the Bostonians, which, while it shews that Mr. F. is not inclined to run them down unfairly, gives a hint also which might be serviceable much nearer home, "Gross vice is not obtruded upon the public gaze."

The parts of the work from which we have hitherto quoted, contain many interesting particulars respecting wages and prices; and some ludicrous examples of the impudence,

familiarity, and vanity for which America is famed.

"Well, said a barber, I would not have supposed, I guess, that you come from England from your tongue, you have no hardness like, I guess, in your speaking; you talk almost as well as we do, and that is what I never see, I guess, in a gentleman so lately from England." P. 59.

The Anti-English feeling which is supposed to reign so generally in the United States, is confined by Mr. Fearon to very narrow bounds, "Baltimore occupies the foremost rank in deadly animosity towards England;" p. 342. "The gentlemen of the Shamrock Society, composed entirely of Irish, and containing the distinguished Dr. Macneven among its members," p. 89, seem to take, as might be expected, the next rank to Baltimore. "Their hatred of the English Ministry is implacable; and they do not seem to distinguish between our government and people," p. 88. This laudable conduct of the exiles of Erin is very fairly rewarded by their American brethren; "a strong line of distinction being always drawn between citizens of native and foreign birth, and in some cases where the latter have professed principles of republicanism in Europe, they are treated with scorn as outcasts, who ought to have remained in their own country, &c." p. 346. An account of a meeting of about five hundred adopted citizens, and of the address which they sent forth to their partners in misfortune, fully confirms Mr. Fearon's statements upon this subject, and entitles the Americans to a higher character for discrimination than they commonly enjoy. A considerable portion of the work is devoted to enquiries and statements upon the mercantile and manufacturing interests of America; but it would require more space than we can afford to put our readers in possession of the detail. The arguments for and against the encouragement of domestic manufactures, are given with considerable force at page

296, &c. The reasonings on both sides assume a degree of distress in the manufacturing population, by no means inferior to that which we have witnessed at home. Mr. Fearon inclines on the whole to think, that it is not now the interest of the United States artificially to encourage their growth by granting them peculiar advantages.

"It appears at any rate certain, that in the present state of things none of his friends could engage in cotton or woollen establishments without a certainty of loss." P. 304.

The wretched state of the circulating medium, and the consequent danger to which the whole internal trade of the country must be exposed in time of war, may be gathered from the following observations.

"I purchased Cincinnati notes in Pittsburgh at 5 per cent. discount, and Louisville notes at 7½. This does not proceed from want of faith in those banks, nor are the latter esteemed less safe than the former: the increase of discount arises from Louisville being 150 miles farther distant. The same principle applies to every other town, and operates *vice versa* upon Pittsburgh. The paper of banks which are not chartered, or which are deficient in reputation, can be bought, at similar distances from the place of its first circulation, at from 10 to 40 per cent. discount: had I sufficiently understood this trade when I landed in America, I think I could have nearly paid my expences by merely buying in one town the notes of that to which I was going. There is no difficulty in obtaining them, as there is always a stock on hand at the shavers (brokers) and lottery offices. Had I brought pistoreens (10d. pieces) from Philadelphia, I should have made 25 per cent. by them: they pass here, in consequence of the want of specie, for thirteen pence." P. 233.

Our extracts from this part of the volume may be very properly wound up by the following passage taken from a succinct, but not uninteresting sketch of the rise and progress of the United States.

"At this time it was that the disturbed state of Europe threw into her hands the carrying trade of the world, and enabled her to erect a mercantile marine, only second to that of Great Britain. This unexpected and unprepared-for influx of wealth, demoralized, while it enriched; with the people, there was no preparation, no pupil-

lage, no gradation, no step from the primitive log-house to the splendour of the palace. European luxury and vice, unadorned by European knowledge, and not ameliorated by European habits of refinement, rapidly overspread the land, and produced their natural and unavoidable consequences.

"The pursuits of the whole people assumed also a hazardous and speculative cast; opportunities for indulging which, were constantly presented by the disturbed state of European commerce, and by their own vast unpeopled continent. The means of living were in the hands of every man, with the occupation of but one-fourth of his time. They were in possession of political and domestic ease, the sources, or the value of which, their want of reflection prevented them from estimating; and having at once the means, the time, and the opportunity of gratifying their passions, or indulging their indolence, they have not pursued learning beyond their school-books. Thus, neglecting to encourage any pursuits, either individually or collectively, which may be called *mental*, they appear, as a nation, to have sunk into habits of indolence and indifference; they are neither lively in their tempers, nor generous in their dispositions: though a great political nation, they have little science, and no literature; and, as individuals, while they are theoretically possessed of freedom and independence, they are too frequently but mere machines in the hands of interested and unprincipled men." P. 361.

Having taken this rapid glance at Mr. Fearon's observations upon Old America, in which we have principally adverted to those parts of the trans-atlantic system which are least understood, and therefore most apt to be misrepresented, we should have next entered into an examination of the statements which have been put forth with respect to the advantages of emigrating to the Western States, had not the public been by this time pretty generally apprized of the nature and object of Mr. Birkbeck's publications.

The volume before us has contributed to place them in their real light; and we shall therefore abstain from troubling the reader with any observations of our own, and present him with Mr. Fearon's remarks upon that territory which has lately attracted so much of our attention.

"The published accounts of Pittsburgh are so exaggerated, and out of all reason,

that strangers are usually disappointed on visiting it. This, however, was not my case. I have been in some measure tutored in American gasconade. When I am told that at a particular hotel, there is *handsome accommodation*, I expect that they are one remove from very bad; if '*elegant entertainment*,' I anticipate tolerable; if a person is '*a clever man*,' that he is not absolutely a fool; and if a manufactory is the '*first in the world*,' I expect, and have generally found, about six men and three boys employed." P. 197.

This observation is followed by a detailed and entertaining account of the manufactories, amusements, and habits of this trans-atlantic Birmingham. The number of workmen employed in and near the town is stated to be 1280, and all the manufactories flourished during the war, and have since been on the wane. Mr. Fearon however seems to think that "the Western Country" will continue to be supplied with many articles, especially cut glass, nails, and steam engines from Pittsburgh in spite of the competition and capital of Great Britain. The theatrical taste of the Pittsburghians is sufficiently explained by the following anecdote.

"A few days after the performance of Hamlet, Mr. Entwistle, the manager, had for his benefit that irresistibly amusing burlesque '*Hamlet Travestie*.' His line of acting is a broad farce caricature of Liston. He personated the modern Danish prince. The audience were solemn, serious, and dull. The affecting entrance of the deranged Ophelia, who, instead of rosemary, rue, &c. had an ample supply of turnips and carrots, did not move a muscle of their *intelligent faces*; the ladies, indeed, excepted, who evinced by the frequent use of their pocket handkerchiefs, that their sympathies were engaged on the side of the love-sick maiden. Some who had seen the original Hamlet for the first time a few evenings before, gave vent to their criticisms when the curtain fell. They thought Mr. Entwistle did not enter sufficiently grave; and that, as it was his benefit, he acted very dishonourably in shaving (cheating) them out of two acts; for that they guessed, when Mr. Hutton played *that ere king's mad son* he gave them five acts for their *dallar*. Mr. — assured me that on the following morning, a respectable lawyer of Pittsburgh met him, and said, '*I was at the play last night, Sir, and do not think that Mr. Entwistle acted Hamlet quite so well as Mr. Hutton.*'" P. 210.

Proceeding into the Ohio country in which there are still a million of acres on sale, at two dollars an acre, Mr. F. reports, that the yearly wages of a labouring man are from 58l. 10s. to 65l., and of a woman, 31l. 10s.

"With regard to the seasons, they are said to have severe winters of from three to four months, with a keen dry air, and cloudless sky; during summer excessive heat, (thermometer from 80 to 96°) with heavy dews at night; springs, cold and heavy rains; autumn, fine, followed by "*Indian summer*," which is truly delightful. This I have experienced, and can say, that until now, I never knew what really fine weather was.—Along the route I have travelled, in this State, there is scarcely an elevation which can be called a hill, with exception of slight bluffs in the margin of rivers. The dreary monotony of limited views of such endless uniformity, produces sensations of the most depressing melancholy. The atmosphere, after a hot day, causes head-aches, which frequently terminate in an intermittent fever. A man's being *sick*, (the term applied to every species of illness) is as common in this country as being in distress is in England." P. 218.

"The interior population may perhaps be divided into three classes: *First*, the squatter, a man who "*sets himself down*" upon land which is not his, and for which he pays nothing; cultivates a sufficient extent to supply himself and family with the necessities of life; remains until he is dissatisfied with his choice;—has realised a sufficiency to become a land-owner;—or is expelled by the real proprietor. *Second*, the small farmer who has recently emigrated, had barely sufficient to pay the first instalment for his 80 or 160 acres of two dollar land, cultivates, or what he calls *improves*, ten to thirty acres; raises a sufficient "*feed*" for his family; has the females of it employed in making or patching the wretched clothing of the whole domestic circle; is in a condition which, *if compelled by legislative acts, or by external force to endure*, would be considered truly wretched; but from being his own master, having made his own choice, from the having "*no one to make him afraid*," joined with the consciousness that, though slowly, he is regularly advancing towards wealth; the breath of complaint is seldom heard to escape from his lips. *Third*, the wealthy, or "*strong-handed*" farmer who owns from five to twelve hundred acres, has one-fourth to one-third under cultivation, of a kind much superior to the former; raises live stock for the home, and Atlantic city markets; sends beef, pork, cheese, lard and butter to New Orleans; is perhaps a legislator, or at any rate a squire (magistrate); is always a man of *plain business-like sense*,

though not in possession, nor desirous of a very cultivated intellect; understands his own interest, and that of his country; lives in sufficient affluence, and is possessed of comfort, according to the American acceptation of the term, but to which our '*old country*' folks must feel inclined to take an exception; but in conclusion, and a most important conclusion it is, the majority of this class of men, were ten or fifteen years ago, inhabitants of the Eastern States, and not worth upon their arrival in Ohio, twenty dollars."

"Many persons in this State have coloured people, which they call their property. The mode in which they effect this perpetuation of slavery, in violation of the spirit of the Ohio constitution, is to purchase blacks, and have them apprenticed to them. Some are so base as to take these negroes down the river at the approach of the expiration of their apprenticeship, and sell them at Natchez for life! P. 224.

Yet the first article of the Ohio constitution is—

"ALL MEN are born equally free and independent."

With the mode of living at Louisville, we are made very well acquainted in the following passage:

"Having been twice at Louisville, I boarded at both the hotels (Allen's, Washington Hall, and Gwathing's, Indian Queen); they are very similar establishments, both upon a very large scale, the former having an average of eighty boarders per day, the latter of one hundred and forty; their charges are—breakfast, 1s. 8d.; dinner, 2s. 3d.; supper, 1s. 6d.; bed, 13d.; if fire in room, an extra charge of 6½d. per night; board and lodging per day, 6s. 9d.; ditto per day, for three months certain, 4s. 6d. Such charges, with an immense extent of business, must insure a man, moderately careful, a large fortune. These hotels are conducted differently from those with which you are acquainted. A person desiring to put up at one of them, applies to the bar-keeper, and he must not feel disappointed, should he be refused admittance from want of room. The place for washing is in the open yard, in which there is a large cistern, several towels, and a negro in attendance. The sleeping room commonly contains from four to eight bedsteads, having mattresses, but frequently no feather-beds; sheets of calico, two blankets, a quilt (either a cotton counterpane or made of patch-work); the bedsteads have generally no curtains, and the rooms are generally unprovided with any conveniences. The public rooms are—a news-room, a book room, in which the bar is sit-

tuated, and a dining room. The fires are generally surrounded by parties of about six, who gain and keep possession. The usual custom is to pace up and down the news-room in a manner similar to walking the deck at sea. Smoking segars is practised by all without an exception, and at every hour of the day. Argument or discussion in this part of the world is of very rare occurrence; social intercourse seems still more unusual; conversation on general topics, or the taking enlarged and enlightened views of things, rarely occurs; each man is in pursuit of his own individual interest, and follows it, in an individual manner. But to return to the taverns: at half-past seven, the first bell rings for the purpose of collecting all the boarders, and at eight the second bell rings; breakfast is then set, the dining-room is unlocked, a general rush commences, and some activity as well as dexterity, is essentially necessary to obtain a seat at the table. A boy, as clerk, attends to take down the names, in order that when bills are settled, no improper distinction should be made. The breakfast consists of a profuse supply of fish, flesh, and fowl, which is consumed with a rapidity truly extraordinary; often before I had finished my first cup of tea, the room, which when I commenced, was crowded to suffocation, had become nearly empty." P. 246.

The remainder of the day is described with equal minuteness; and the conclusion drawn by Mr. F. is, that an English emigrant who could resist the examples of indolence which are constantly before his eyes, might soon acquire a fortune at Louisville.

The question of emigration to Illinois by men of any property, is summed up in these questions:

"First,—Is it essential to your prosperity and happiness that you should leave England? Second,—Do the habits and character of the American people afford you rational grounds for desiring to become their fellow citizens? Third,—Have all of you the dispositions requisite, in order to become cultivators of a wilderness? Fourth, Assuming that you have these dispositions, are you fitted for such an entire change of pursuits, and can you endure the difficulties and dangers necessarily attendant on such a situation?" P. 263.

A brief account is given of the passage from Illinois to New Orleans; and a sketch of the latter does not lead us to suppose that any moral results can be obtained from the union between Americans and Frenchmen.

We should not act justly towards Mr. F. if we omitted to notice the candid and judicious summary with which he winds up his observations upon the paradise of Birkbeck and Flower. We wish that the following passage could be carefully perused, and considered by every one who has a hankering after the riches and independence of Ohio and Illinois. Remembering the political prejudices of Mr. Fearon, the observations must be allowed to possess no inconsiderable share of acuteness as well as candour:

"The class of British society who would be benefited by an exchange of country, are, I conceive, First, that large and much injured body of men, who are here chained to the country and the political system, which oppresses and grinds them to the earth,—I mean *our extreme poor*. They would not be in America a week, before they would experience a rapid advance in the scale of being. Instead of depending for subsistence upon charity soup, occasional parochial relief, and bowing with slavish submission to the tyrant of the poor-house, they would, if industrious, and willing to labour, earn 4s. 6d. to 6s. 9d. a day, have meat at least seven times in the week, and know 'no one who could make them afraid.' The second class would be the mechanics, in branches of first necessity, with the general exclusion, however, of those acquainted with the British staple manufactures of cotton and woollen only; but, for others, whose earnings are here under 30s. a week, or whose employment is of that precarious nature, that they cannot reasonably calculate, by the exercise of prudence and economy, on laying by any thing for what is called 'a rainy day,' or on making a provision for old age—for such persons as these, particularly if they have, or anticipate the having a family, emigration to America will certainly advance their pecuniary interests, though it may not enlarge their mental sphere of enjoyments. To these two classes, I would further add, that of the small farmer who has a family, for whom he can now barely provide the necessities of life, and concerning a provision for whom, when his own grey hairs are approaching to the grave, he can look forward with but little confidence or satisfaction; to such a man, if he should have an hundred pounds clear, that is after paying all his expences of removal, &c. America decidedly offers inducements very superior to those afforded by this country. Such a father would there feel himself relieved from a load of anxiety, the weight of which upon his spirits, and its influence in repressing his exertions, he is perhaps himself

scarcely aware of, till he feels the difference by comparison when he has shaken it off in the New World;—but still to every proposed emigrant, even of these classes, I would say that he must not expect to find either the country full of gold, or its inhabitants as agreeable or as sociable, as the perhaps unequalled people of England. He must prepare too for very many privations, and should previously have the *mind* of his family, particularly that of the mother of his children, so entirely in unison with his own, that they can all have the fortitude and good sense necessary to bear under the numerous privations they will certainly be subject to, keeping in mind the substantial advantages they will enjoy, and setting off present evil against their future and increasing prosperity, which, in such a country, with a soil yet uncultivated, and in the infancy of its resources, may be considered as almost insured to them.

“The man of small fortune, who cares little about politics, to whom the *comforts* of England are perhaps in some degree essential, but who wishes to curtail his expenditure, would not act wisely by emigrating to America. Indeed should such a man make the attempt, he would return as expeditiously as did a family who arrived at New York, in the Pacific, on the 25th of March, with the intention of continuing, but who took their passage back in the same vessel the following week; they went to America in the cabin, they departed from it in the steerage.” P. 437.

Original Sin, Free-will, Grace, Regeneration, Justification, and Universal Redemption, as maintained in certain Declarations of our Reformers, which are the Groundwork of the Articles of our Established Church upon this Subject: with an important Account of the Subscription to the Articles in 1604; and an Historical and Critical Introduction to the whole, by the Rev. John Todd, M. A. F. S. A. Chaplain in Ordinary to his Majesty, and Keeper of the Archbishop of Canterbury's Records. London. 1818.

THE attempt which has been made to press the writings of the reformers into the service of Calvin, is followed in the modern phrase by a vigorous re-action. The records are brought forward, examined, and compared, and the result becomes

more obvious each succeeding year. Mr. Todd has contributed in the work before us, to produce this desirable effect; and by the light which he has thrown upon several points of history, as well as by the circulation which he has given to some scarce and valuable writings, has established a solid claim to the Churchman's thanks.

The introduction informs us, that the pieces which compose the volume, shew the sentiments of our Reformers in chronological order from the beginning of the Reformation, till the Articles were set forth in the reign of Elizabeth, and these not their private and individual sentiments, but what they collectively or by authority pronounced.” The first extracts are taken from the Articles of Religion, set out by the Convocation, and published by the King's authority, in 1536. And the mistakes of Dr. Nicholls and Bishop Burnet, with respect to this important work, are briefly pointed out and corrected. And we are informed, “that the manuscript from which Burnet selected the Resolutions in his Records, (B. III. No. 21) is now in the archiepiscopal library of manuscripts, at Lambeth Palace. They contain abundant materials subservient to the history of the Reformation which the learned historian of it has been pleased to overpass; and bear the antient titles of Archbishop Cranmer's Collections of Lawe, and Archbishop Cranmer's Collections of Divinity; the one a folio of 219 leaves; the other a folio of 181.” *Introd. p. vii.* May we not hope that these treasures, or at least a copious selection from them, will be given to the public at no distant period.

The third, and perhaps the most important article in the present work, is the “Necessary Erudition for any Christian Man;” a treatise which throws the greatest light upon the opinions of Cranmer; but which the ordinary student is seldom able to procure. “It was published in

1543, in a quarto and duodecimo form; in either shape no other than a manual, though Bishop Burnet has thought proper to call it a large book." P. viii. The obvious explanation of the mistake is, that Burnet had never seen the work; and his well known opinions respecting the tenets of our Reformers, are no longer calculated to excite the astonishment of one party, or the applause of another, since Dr. Laurence and Mr. Todd have made it plainly appear that his error may be attributed to want of information. "The Necessary Erudition," is an enlargement of "the Institution of a Christian Man," having passed a revision of the Commissioners appointed in 1540, to examine religious matters; having been corrected by the King's own hand; having been again transmitted to the review of Craumer, and by him referred to the Convocation of 1543, when it was received with approbation." P. viii. The entire declamations of Faith, Free-will, Justification, and Good Works, are copied by Mr. Todd from this work. And they form such an admirable commentary upon our Homilies and Articles, that no man can be excused for neglecting them. We shall extract a few passages upon the nature of Faith.

"Although Faith be diversely taken in Scripture, it shall be sufficient to treat here of two kinds or acceptions of the same. Faith in the first acception, is considered as it is a *several gift of God*, by itself distinct from hope and charity; and so taken, it signifieth a persuasion and belief wrought by God in man's heart, whereby he assenteth, granteth, and taketh for true, not only that God is, (which knowledge is taught and declared by the marvellous works of the creation of the world, as saith St. Paul in the Epistle to the Romans) but also, that all the words and sayings of God which he revealed and opened in the Scripture, be of most certain truth and infallible verity." And this Faith

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is the beginning, entry, and introduction, unto all Christian religion and godliness. For as St. Paul saith, "He that cometh to God must believe that he is, and that he is a rewarder unto them that seek to please him." And THIS FAITH, although it be the necessary beginning of all righteousness, yet if it proceed not further to hope and charity, it is called in Scripture a dead Faith; because it is void and destitute of the life and efficacy of charity." P. 13. "Faith in the second acception is considered as it hath hope and charity annexed to it. And Faith so taken, signifieth not only the belief and persuasion before-mentioned in the first acception, but also a sure confidence and hope to attain whatsoever God hath promised for Christ's sake, *and an hearty love to God, and obedience to his commandments.* And this Faith every Christian man professeth and covenanteth to keep, when he receiveth the Sacrament of Baptism. For declaration whereof it is to be noted, that all promises of God made to man after the fall of Adam for Christ's sake, be made under this condition, that man should believe in God, and with the grace of God given for Christ, endeavour himself to accomplish God's commandments." P. 15. "And thus is Faith taken of St. Paul, and in other places of Scripture, where it is said that we be justified by Faith." P. 19. In these passages we find the ineffectual Faith expressly called a gift of God; and conditional promises most unequivocally maintained. And further on, when warning us not "to presume too much of our perseverance and continuance in the state of grace, which on our behalf is uncertain and unstable," we are reminded that, "although God's promises made in Christ be immutable, yet he maketh them not to us, but with condition, so that, his promise standing, we may yet fail of the promise, because we keep not our promise." P. 19. Upon these

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explicit declarations, it is needless to comment; but remembering that they had the same author as the Homilies and the Articles, let us beware how we venture to put an interpretation upon the one which will be manifestly inconsistent with the other. The articles upon Free-Will and Good Works, if possible, still stronger evidence of the agreement between the Reformers of our Church, and the majority of their successors at the present day. But we must content ourselves with referring the reader to the work itself.

From the "Necessary Erudition," Mr. Todd passes next to the homilies on Salvation, Faith, and Good Works. It has been generally believed that Cranmer was their author; but it remained for Mr. Todd "to assign them expressly to the pen of the Archbishop." And this we conceive that he is fully entitled to do, "upon an authority that had not been previously noticed." "John Woolton, the nephew of the celebrated Alexander Nowell, was the author of several theological works, in the reign of Elizabeth. In 1591, not long before he was advanced to the prelacy, he published "The Christmas Manuel, or the Life and Manners of true Christians," 12mo. Herein he says, with manly eloquence, "What wee teache and thinke of good workes, those Homilies, written in our Englishe tounge of salvation, faith and workes, by that lyght and martyr of Christes Church, Cranmer, Archbishops of Canterburie, doo plain testifie and declare." Living so near the time when Cranmer flourished, and of such distinguished character in the Church, and to this day not contradicted in his plain assertion, Bishop Woolton appears to me an evidence in this case, of indisputable authority." P. xiii. The remarkable coincidence between the second of these homilies and the quotations which we have already given from the necessary erudition upon the subject of the two sorts of faith, (vide p.

67), plainly prove that the writer had not altered his sentiments in the interval between 1543 and 1549; and that conditional salvation is consequently the genuine doctrine of the Church of England. We must, for the present, very reluctantly pass over the other important contents of this portion of the work, but shall refer to them hereafter more at large.

The next venerable monument from which several chapters are selected, is the *Reformatio Legum Ecclesiasticarum*; and in that concerning Predestination, it will immediately be perceived, that the doctrines of the seventeenth article are virtually contained, and that they are not the doctrines of Geneva. The extracts from the Articles of 1552, are introduced by a quotation from Dr. Laurence's masterly vindication of Cranmer's claim to their composition: and several variations are pointed out between the edition published by authority in 1553, and reprinted by Bishop Sparrow, in 1661, and the articles printed by Burnet, in his records. B. 1. No. 55. In the second article which now finishes with the words, "not only for original guilt, but also for actual sins of men," the authentic copies read "for all sin of man, both original and actual." There are several other variations of a similar description, not, perhaps, in themselves, of any material importance, but making it evident, that the genuine opinions of the Reformers were, if any thing, more Anti-calvinistic than the present formularies of the Church. The body of the work concludes with four passages from King Edward's Catechism, 1553; and with an extract from Bishop Jewell's Apology. In the introduction, Mr. Todd briefly enquires, whether Nowell was the author of the Catechism; but his researches are not conclusive, and the matter rests, as it has so long done, in doubt. The Appendix contains extracts from the confessions of Augsburg and Saxony, an account of the subscription to

the articles, in 1604, and a charge delivered in 1771, by Thomas Randolph, D. D. President of Corpus Christi College, Lady Margaret's Professor of Divinity, and Archdeacon of Oxford. They may all be consulted with advantage.

In the observations upon the two first, (Intro. p. xxxvi.), Mr. Todd shews, that it is incorrect to imagine that there was no reference to Predestination in these famous conferences; and that the coincidence between them and the articles of our own Church, so remarkable on many other topics, is likewise to be discerned upon this; both teaching, that it is unprofitable thus to discuss the subject of Predestination, and not referring their children to those promises of God which are generally set forth to us in Holy Scripture: the Augsburg Confession expressly stating, that the promises are universal, and our own Articles and Liturgy clearly maintaining the same.

The fourth Article in the Appendix, the account of the subscription to the Articles of Religion, in 1644, contains a curious account of a record now in the Lambeth Library, which is noted by Bennett in his Essay upon the 39 Articles. "The Convocation, in 1604, subscribed the Articles in the most solemn manner. They took a quarto copy of them, printed at London, in the year 1593, by the deputies of Christopher Barker (which also has the controverted clause of the Twentieth Article, to note that by the way) bound up in vellum, with a quantity of paper annexed sufficient for their purpose." (Bennet on the Articles, p. 358), and a solemn declaration of assent having been written upon the last page, "then in the same page are the autographical subscriptions of Bancroft, Bishop of London, president of the convocation, and eight other bishops; on the two following those of deans; and on several other pages those of archdeacons, proctors for chapters, and proctors for the clergy." The remainder of the article, after as-

signing the reasons for this solemn subscription, and shewing that the record was certainly in the possession of Laud, traces it back to its rightful station in the archiepiscopal library. Subsequent to the plunder of Laud's goods and books, it had been pawned for a pot of ale, and was discovered by Mr. Bennet, in a library in North Wales.

The charge with which the volume concludes is a plain and sensible vindication of articles and creeds. The non-conformist may be fairly allowed to lament over his exclusion; but till he answers these arguments, he ought to admit that it is unavoidable.

As those members of our Church who agree in nothing else, are united in admiration of the Reformers, their opinions will not soon cease to be a subject of controversy. But we must think that this time, however distant, will arrive at last; and that such publications as Mr. Todd's, are well calculated to hasten it. It will naturally be the prelude to a greater day, in which the Scripture shall be finally purged from the glosses of Calvin.

The Clergyman's Almanack and Pocket Companion for 1819, containing the Proper Lessons for every Day in the Year, the Names of the Archbishops and Bishops, (with their Ecclesiastical Patronage) and other Dignitaries of the Church of England; also the Officers of the two Universities—Lists of the principal Foundation Schools—An Epitome of Ecclesiastical Law, alphabetically arranged—An Account of the Nature and Designs of the several Religious and Charitable Institutions in Connection with the Established Church, &c. &c. To which is added, Lists of both Houses of Parliament, Officers of State, &c. &c. By Richard Gilbert, Accountant to the Society for promoting Christian Knowledge.

THE title page contains such an ample description of the contents of

this useful little book, that we know not whether more can be required of us, than to say, that the execution is not inferior to the comprehensive nature of the information which it offers to the Clergy and the public at large. The Epitome of Ecclesiastical Law is rendered particularly useful by the alterations which the legislature have lately made upon the subject; and the particulars

which are given respecting the Charities connected with the Church, are both more ample and more correct than any which were previously in circulation. The Clergyman's Almanack is unquestionably a great improvement upon former works of a similar description; and we have no doubt that it will meet with the encouragement which it amply deserves.

MONTHLY REGISTER.

Society for promoting Christian Knowledge.

THE Society's Report lately published, has put the public in possession of very interesting details of the increasing encouragement which it has received, and of the beneficial results of its extended exertions. As an impression of 15,000 copies of this Report is in circulation, we shall presume upon our readers acquaintance with the particulars contained in it, and proceed to report further progress in its great undertakings.

At home the formation of Diocesan and District Committees, those efficient auxiliaries which have enlarged so greatly the sphere of the Society's usefulness, and so materially facilitated the execution of its designs, continues upon the advance, and several have been added to those registered in the last report.

Amongst those of recent formation within the United Kingdom, we have much pleasure in noticing that which has been established at *Jersey*, as, in connection with the *Guernsey* committee, which has been for two years in zealous co-operation with the Society, it will bring the inhabitants of the Channel Islands into closer union with the Church of England, to which they have manifested so strong an attachment; and will open an easy

means of communication for the diffusion amongst them of all those spiritual benefits which have long flowed from the Society to the most obscure villages of this highly favoured isle. The Committee was instituted under most auspicious circumstances, as the Lieutenant Governor presided at the meeting, and introduced the business of it in a most impressive address—decidedly marking the principles of the Society, and insisting upon those as its great recommendation to general countenance and support. The Very Rev. the Dean followed the Lieutenant Governor in his testimony to the Society's merits, and the resolutions were unanimously adopted by a large and highly respectable assemblage of the clergy and laity.

Not at all inferior in interest is the formation of another District Committee, which styles itself THE GENERAL COMMITTEE OF THE NORTH OF SCOTLAND, composed of the Episcopalians of that portion of the kingdom, and under the superintendence of the Bishops of Moray, Dunkeld and Aberdeen. A highly interesting address has been extensively circulated by these prelates, and a long list, composed of the Episcopal Clergy and of the laity of both places, has in consequence been sent up to the Board in London, for admission.

The name of the Rev. John Mor-

gan, the indefatigable chaplain of the Tonnant, who introduced the National System of Education into the British navy, and carried conviction to the minds of several of our first naval commanders, of its beneficial influence upon the morals and subordination of the ship's companies where the experiments were made, has been long before the public in the reports of the NATIONAL SOCIETY. This gentleman is recently appointed to the Rochfort, about to sail as the flag ship upon the Mediterranean station; and it will be gratifying to our readers to hear, both that he goes out with a full purpose of prosecuting his benevolent purpose, and that the stores of the Society (from its very commencement liberally devoted to the gratuitous supply of the army and navy) have been freely opened to him, to furnish all the necessary books for conducting the system of National Education, and to the full proportion to which he signified his expectation, that his wants might extend. Together with this important communication,

We have the pleasure to state, that the public spirited liberality of the Society in this department, which during the two last years of the war, was recompensed by Government with an annual grant of 1500 l. has recently excited towards it the benevolence of one of its members who chooses to conceal his name, and that by his bounty, transmitted through the hands of the Chaplain General, Archdeacon Owen, and invested in £1028. 6s. 8d. 3 per cent. reduced, the basis is laid of a fund, to be designated, THE CHARITY OF CLERICUS, for the specific purpose of furnishing those supplies to his Majesty's land forces which, (with the exception of the forces in India, who are provided for, by a government allowance to the Society of 45l. annually,) have hitherto been charged to its general designs.

Another object not strictly within the province of the Society, but very congenial with its designs, and

highly conducive to their success, has recently engaged the solicitude of the Board.

It is well known what interest the Society have long taken in the religious concerns of the Scilly islands, and how munificently provision has been made from its resources for their religious wants of every kind. A concurrence of circumstances, but chiefly the deficiency of fish upon their coast, for which the last year has been remarkable, has reduced them to the very extremity of distress. The Society's Missionary, the Rev. Mr. Lane, could not be a witness of their sufferings without desiring to extend relief beyond his means, and when his own means failed, without making such representations to the Society as might excite the commiseration of its Members. Their case, supported by the recommendation of the Scilly Mission Committee, was accordingly brought before the Board; and as there were many precedents of the Society's having become the dispensers of the charity of its Members on occasions of pressing necessity, this was deemed highly deserving of being similarly recommended, and the usual method by advertisement was resorted to, for giving publicity to the design. The effect has been the same as the Society have always experienced, fifty-six of their Members have already contributed, and £341. 16s. has been received, of the distribution of a portion of which Mr. Lane has returned the most gratifying statements, fully justifying the adoption of the measure, and affording every ground of encouragement that reasonable expectation from the Society's well-applied bounty, will be effectually answered.

National Society for the Education of the Poor in the Principles of the Established Church.

FIFTY-EIGHT schools have been immediately united to the National

Society since the last annual general meeting in June, 1818.

The total number of schools, united to the National Society between June 1817, and June 1818, was seventy-five, and as there are four more months to come before the next annual meeting, we have good reason to hope that we shall have to report a greater number of newly united schools at that meeting than at the preceding one.

By a letter from Bombay, dated the 12th of September, 1818, it appears, that Mr. T. Cooper, the person recommended by the Society to take charge of the school at Bombay, had arrived at his destination, and that much satisfaction was expressed by the managers of the school, at the attention shewn to their request, and with the person selected by the Society. The school is proceeding very favourably. The third annual report has been received, which brings down the accounts of the school to the commencement of 1818. Two schools in union with the central school at Bombay, have been formed, the one at Surat, the other at Tannah, both under the superintendence of the chaplains.

During the three years which the Society at Bombay has existed, a sum amounting nearly to 7000*l.* has been contributed towards its benevolent designs.

From the conviction that it was their duty to provide first for the education of their own countrymen, the committee had confined their attention, up to the publication of this report, to the best mode of accomplishing that important object; but hoping that they have now made sufficient provision for this purpose, they have proceeded, according to accounts dated the 13th of August, 1818, to establish schools for the instruction of the natives.

The proposals which it was necessary to circulate on the occasion, were submitted to the Panchaets, or Native Assemblies, and were printed in the Persian, Hindostanee and Guzerattee languages.

No doubts are entertained that both Musselmen and Hindoos will readily acquiesce in this plan; and it is supposed also that the Portuguese and Armenian Christians will gladly avail themselves of the proffered assistance.

The English and native languages will both be taught; and the acquisition of the former as it is a qualification for sundry situations in public and mercantile offices, is regarded by the natives as a matter of much importance; they have not the least objection to use the same books, with the exception of the catechism, as are now used in the central school; and as they will therefore soon become familiar with the contents of our holy Scriptures, and will treasure up the materials of saving knowledge, we may trust, that they will not long be satisfied with the religion of their fathers.

The first native school established in August, contained seventy-six boys in September; and two additional schools had been established at that date in the most populous parts of the island.

Society for promoting the Enlargement and Building of Churches and Chapels.

THE number of applications for assistance, which have been made to this Society, amount already to 100. Considerable time is of course required to investigate the merits of each case; a very commendable progress has, however, been made in prosecuting the necessary enquiries; and the result of them up to the present date, is, that grants of money have been made to 29 out of the 36 cases upon which the Committee have been enabled to decide. The sums voted amount together to 8,420*l.*; in consideration of which, the parties assisted undertake to lay out an additional sum of not less than 21,580*l.* The increased number of sittings thus provided will be 10,000, of which 7,000 will be free.

We contemplate the possibility of furnishing our readers in a future number with a list of all the cases assisted; but content ourselves at present with the subjoined particulars respecting three of the places to which the Society has furnished relief.

St. George's, Pill, Somerset.

A parish of small extent, being only 1100 acres, with a population of 2,510, and a provision of Church room for 250 only.

The people are very poor, and principally occupied in navigating vessels up the Bristol channel. When the present incumbent took possession of the living, finding the great disposition on the part of the people to attend religious worship according to the rites of the Established Church, he gave to his parishioners a second service, to provide, as far as was in his power, for the deficiency of accommodation afforded in the Church; and with all this, the Church was full an hour before the service commenced. The poverty of the parish had caused it to be 1,200*l.* in debt; but so desirous were the inhabitants to obtain proper accommodation for attending divine worship, that they agreed to raise 400*l.* to be paid off, by rates in six years, in order to promote, so desirable an object; they proposed to give additional accommodation for 690 persons, by enlarging their Church, and the estimate of their expence was 1,770*l.* The Society granted 450*l.* and so great a stimulus was excited in the parish and its neighbourhood, that within the short space of three weeks after the vote was made, the incumbent expressed the fullest confidence of being able to raise the whole of the remainder.

St. Clement's, Worcester.

This parish had a Church, which, during the greater part of the year, was inundated; most of the families resided on the opposite side of the river Severn, and could not frequent the Church when the floods had

subsided, owing to the great damp which were thereby created. It was cramped with iron, and in this state was mouldering away. Had the Church been fit for divine worship, it would only have contained 250 persons, whereas the population of the parish is 1449. The object proposed was, the removal of the Church to the opposite side of the river, and rebuilding it upon a larger scale, so as to accommodate 800 persons, of which 400 at least were to be free. This would cost 4,500*l.* and the parish was only able to collect 1,170*l.* with a probable chance of gaining 500*l.* more. The Society granted 1,000*l.* and for this, the greatest possible gratitude has been expressed by the inhabitants, assembled in vestry. The Church is about to be proceeded with, and no doubt is entertained of the ultimate success of the undertaking.

Stapleton, near Bristol.

The immorality of that part of the parish of Stapleton which is near the parish of Bitton, is quite proverbial in the neighbourhood. The outrages committed there, are felt both far and near, and, of course, the pernicious effects resulting from bad example, upon the minds of the youth, are immense. With a view to obviate so great a misfortune, the late incumbent of the parish of Stapleton left 500*l.* for the purpose of building a Chapel. The formation of this Society opened the door for promoting this good work, and great exertions have been made in the neighbourhood of Bristol.

The population of the parish is 2,400, while the Church will only accommodate 400 persons. The proposed increase, by the erection of a Chapel of Ease in the most populous part of the parish, is 700; of which 450 will be for the poor. The estimate of erecting the building is 2,200*l.* the sum collected was 1,600*l.* the Society have granted 500*l.* towards the work, and every thing is in a state of progress.

MISCELLANEOUS INTELLIGENCE.

ECCLESIASTICAL PREFERMENTS.

Rev. Henry Poynder M.A. of Christ's College, Cambridge, to the rectory of Horne, in Surry, vacant by the decease of the late Dr. Grindlay.

Rev. J. Risley, M.A. domestic chaplain to the duke of Grafton, to hold by dispensation the rectory of Thornton, Bucks, with that of Ashton, Northamptonshire.

Rev. J. Bullock, rector of Radwinter, Essex, to the rectory of Faulkbourne; patron, J. J. Bullock, Esq.

Rev. T. Steele, A.B. perpetual curate of Littleborough, Lancashire, is appointed by the Chancellor of the diocese of Chester to the office of surrogate in the said diocese.

Rev. John Cubitt instituted to the rectory of Hinderclay, Suffolk, on the presentation of George Wilson, Esq. of Redgrave.

Rev. Charles Shrubbs, M.A. instituted to the vicarage of the parish church of Boldre, with the chapels of Lynington and Brockenhurst, vacant by the resignation of the Rev. Thomas Vials, M.A. to which he was presented by John Peyld Shrubbs, Esq.

Rev. S. Cumming, M.A. fellow of Trinity College, and junior proctor of the University of Cambridge, has been presented to the rectory of North Runcton, by the Right Rev. the masters and fellows of that society.

Rev. Charles Barter Sweet, M.A. instituted by the Rev. precentor Bartham to the rectory of Arlington, in Devon, on the presentation of John Chichester, Esq. of Arlington; void by the death of the Rev. John Franklin Squire.

Rev. John Griffith, B.D. minor canon of Ely, and late fellow of Emmanuel College, instituted to the vicarage of Lakenheath, in the county of Suffolk, on the presentation of the dean and chapter of Ely.

Rev. Richard Newton Adams, M.A. fellow of Sidney College, and late mathematical lecturer of that society; elected master of the royal mathematical school, Christ's Hospital.

Rev. Robert Bathurst Plumptre, M.A. to the rectory of North Coates, Lincolnshire; patron, the Chancellor of the Duchy of Lancaster.

Rev. C. Wordsworth, D.D. rector of Lambeth, appointed by the Speaker, Chaplain to the House of Commons.

Rev. Charles H. Lethbridge, to the perpetual curacy of St. Stephens by Launceston.

Rev. R. Sandilands, jun. elected alternate morning preacher at the Asylum chapel, Westminster-road.

Rev. Robert M. Miller, M.A. and domestic chaplain to lord Beresford, to the vicarage of Dedham, Essex; patron, the Chancellor of the Duchy of Lancaster.

Rev. Thomas Davis, prebendary of Salisbury cathedral, appointed by the right hon. the earl of Huntingdon, to be his lordship's domestic chaplain.

Rev. Robinson Elsdale, M.A. chaplain to the dowager countess of Manvers, and second master of the free grammar-school, Manchester, nominated to the perpetual curacy of Stretford, by the warden and fellows of the Collegiate church, Manchester.

Rev. J. Wightman, M.A. to the vicarage of St. Aikmond, Shrewsbury; patron, the lord chancellor.

UNIVERSITY INTELLIGENCE.

OXFORD, Jan. 16. Thursday the first day of Lent Term, the following degrees were preferred:—Rev. Robert Knight, of St. John's college; Rev. William Stokenhouse, Thomas Lewis Hughes, and William Thomas Eyre, of Brazen-nose college. The Rev. Henry Rolls, B.A. of Christ's college, Cambridge, was incorporated of Balliol college, and afterwards admitted master of arts.

CAMBRIDGE.—The following is the list of honours granted to the gentlemen graduating as bachelors of arts, on the 23d of January.

MODERATORS.—Richard Gwatkin, M.A. John's; George Peacock, M.A. Trinity.

WRANGLERS.—Drs. King, Queen's; Cooper, John's; Porter, Caius; Cope, Clare; Holroyd, Trinity; Browne, John's; Dewe, Queen's; Thorpe, Trinity; Turner, Pembroke; Wilkinson, Bene't; Bushby, Peter's; Evans, Pembroke; Bayce, Trinity; Craven, John's; Ash, Christ's; Wale, John's; Hamond, Jesus; Walker, Queen's; Hodgson, Trinity.

SENIOR OPTIMES.—Drs. Rhodes, Sidney; Brougham, Jesus; Smith, John's; Boteler, Sidney; Richardson, John's; Boutflower, John's; Lambe, Caius; Porter, Bene't; Praed, John's; Smith, Peter's; Elmsley, Trinity; Wyatt, Pembroke; Hudwen, Christ's; Shaw, Caius; Earle, John's; Popple, Trinity; Cooper, Clare; Southern, Trinity; Jeffreson, Clare.

JUNIOR OPTIMES.—*Dr. Potts, Caius; Lewin, Peter's; White, Bene't; Moore, Clare; Howman, Bene't; Lonsdale, John's; Lamb, John's; Harrison, Catherine's; Valpy, Trinity; Drage, Emmanuel's; Hammond, Emmanuel's; Totton, Trinity; Parry, Trinity; Athawe, Trinity.*

We understand that there is a Sizarship vacant at Clare-hall, to which the candidate of the greatest classical attainments will be appointed.

The Hulsean prize for the last year has been adjudged to *W. Peach, Esq. B.A. of St. John's college*, for his essay on "the probable influence of Revelation upon the writings of the Heathen Philosophers and the morals of the Heathen world."

Edward Willey, Esq. of Trinity-hall, Cambridge, is admitted bachelor in civil law.

Mr. Venn, B.A. of Queen's college, is elected a fellow of that society.

Tyrwhitt's Hebrew Scholarship.—The examination for a scholarship on this foundation, will commence on the first Wednesday after the first day of May next. The candidates are to be bachelors of arts, who are not of sufficient standing to be created masters of arts, and students of civil law or medicine, of not less than four, or more than seven years standing. Candidates are required to deliver their names and certificates of qualification to the vice-chancellor, before Mid-Lent Sunday.

Our clerical friends, who happen to be non-resident by reason of their residence on any other benefice, should be aware, that if they omit to notify to the bishop of the diocese, within six weeks from the 1st of January, the cause of their non-residence, each person so omitting, will incur the penalty of 20*l.*

BIRTHS IN AND NEAR LONDON.

Lady Theodosia Rice, in Weymouth-street, of a son.

The lady of Dr. Warren, in Lower Brook-street, of a daughter.

MARRIED IN AND NEAR LONDON.

At St. George's Church, George, marquis of Blandford, to lady Jane Stewart, eldest daughter of the earl of Galloway. The bride was given away by her father; and her two sisters, lady Caroline and lady Louisa Stewart, who, together with lady Caroline Spencer Churchill, assisted as bridesmaids.

Fuller Farr, Esq. of Lombard-street, to the daughter of sir Edmund Lacon.

At St. George's, Hanover-square, Jo-
REMEMBRANCE, NO. 2.

seph Delafield, jun. Esq. of Charles-street, Berkley-square, to Charlotte, fourth daughter of the late H. C. Combe, Esq. of Cobham Park, Surrey.

At St. George's, Hanover-square, Rev. H. M. Hutchinson, to miss Munday, eldest sister to that favourite vocal performer, Mrs. Salmon.

Captain F. Marryat, royal navy, son of J. Marryat, Esq. of Wimbledon, M. P. to Catherine, youngest daughter of sir S. Shairp, of Russel-place, Fitzroy-square.

DIED IN AND NEAR LONDON.

At Islington, aged 70, Samuel Charrington, Esq.

At his house in Margaret-street, Cavendish-square, Godfrey Scholey, Esq. of Carrmons Ashby, Northamptonshire.

At the house of general Grant, lady Grant. A short time since, the countess Munster, was suddenly brought to bed, at an inn in Canterbury, of twins. Whilst in this situation, the countess caught the measles, and communicated them to the two children, who both died under the effects of that dreadful disease. Shortly after arrived, at the same hotel, general Grant and his lady; they slept in the bed previously occupied by the countess Munster, for one night, and then came to town. Lady Grant was taken in labour on her arrival at her own residence, when the measles broke out, and terminated her valuable life.

In Hatton Garden, after a painful illness, which he bore with Christian fortitude and resignation, James Clark, M.D. F.R.S. and F.A.S. for many years of his majesty's council in the Island of Dominica.

In the 72d year of his age, at the Kentish Town assembly rooms, where he was conveyed, being taken suddenly ill on his way from Hatton Garden police-office, Thomas Leach, Esq. one of the magistrates of that office for near twenty years: his death was occasioned by a cold palsy.

At his lodgings in Somers Town, in his 81st year, after a lingering illness, which confined him to his bed for a long period, Dr. John Walcot, well known among the booksellers by the name of Peter Pindar.

Rev. Dr. William Morice, the senior of his majesty's chaplains, rector of Allhallows, Bread-street, and for fifty years secretary to the Society for propagating the Gospel in Foreign Parts, aged 88.

Miss Lewes, daughter of sir W. Lewes, knight and alderman.

DEATHS ABROAD.

Died at Stutgard, on the 9th of January, the queen of Wirtemberg.—Private ac-
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counts attribute the complaint which carried off the late queen, to a walk which her majesty took, on the 3d inst. to the stud near Esslingen, where a pleasure-house has been erected. The weather was then thawing, and the fields through which her majesty passed were damp. Her feet got wet; but this did not prevent her from afterwards going to the theatre. Feeling, however, a slight shivering come on, she retired before the performance was over. She continued indisposed during the whole of the week, but there was not the least apprehension of danger. Even on the 9th, at half past seven in the morning, when the king repaired to her chamber to inquire after her health, she said she had passed a good night. But the king had scarcely quitted the room, when she was seized with an apoplectic fit. The king was instantly called back, but all consciousness had fled from his consort; and in half an hour, this most amiable and esteemed princess expired. Another account states, that her majesty, for several days past, had been ill with a rheumatic fever, to which was added an erysipelas, or the measles, over the whole body. It suddenly attacked the brain, which brought on a fatal apoplexy. The late queen Catherine, grand duchess of Russia, was born May 22, 1788. Her majesty was sister of the emperor of Russia, and was the same lady who, as duchess of Oldenburg, resided at the Pulteney hotel during the visits of the royal sovereigns to this country. Her first husband, the duke of Oldenburg, served in the Russian campaign, and died of a fever caught by his attendance in the hospitals, to visit his sick officers and soldiers. She next married the hereditary prince, now king of Wirtemberg, who survives her, by whom she has left issue. The last two years have proved peculiarly fatal to royalty. Within that period it has lost four distinguished females, viz. the princess Charlotte of Wales, the late queen of England, the queen of Spain, and the queen of Wirtemberg.

At Rome, on the 2d inst. of a pulmonary complaint, which lasted five days, the queen Maria-Theresa, consort of Charles IV. and mother of Ferdinand VII. king of Spain. She was born at Parma, on the 9th of December, 1751.

Lately, in Spain, of a defluxion in the chest, caused by his endeavour to attend in the palace on the death of the late queen, while labouring under a fever, the marquis of St. Simon, a grandee of the first class, and colonel of the Walloon guards, to which situation he succeeded last year, on the death of viscount de Gand. He was a French emigrant.

At Padang, in the island of Sumatra, of a violent fever, incurred by fatigue on the 26th of July, 1818, Joseph Arnold, Esq. M.D. F.L.S. aged 37, a native of Beccles, in Suffolk, who, after having circumnavigated the globe, and visited its most remote regions, in pursuit of natural history, fell a victim to his intense ardour for that science, the love of which had led him to accompany the hon. sir Stamford Raffles to this pestilential island.

On the 18th of July last, in the 37th year of his age, at the camp, near Nelore, in the province of Melwa, lieutenant-colonel John Lyall, of the honourable East India Company's service, second son of the late John Lyall, esq. of Findon, in Sussex.

At Paris, aged 92, the abbe Morellet, dean of the French academy.

BEDFORDSHIRE.—The magistrates at the late Bedford sessions came to the following laudable resolutions:—

Resolved, 1st. That the system of roundsmen, or paying labourers a certain portion of their labour out of the poor rates, which has too long prevailed in this county, is destructive of the moral energies of the labourer, and equally injurious to the interest of the farmer, who has a right to expect a fair and adequate portion of labour from the hands employed on his farm.

2d. That, in order to discourage this pernicious practice, we recommend to the several magistrates in this county, within their respective divisions, not to allow in future any sums which shall, after the first day of February next, be so paid out of the poor rates, in the overseers' accounts.

BERKSHIRE.—Died, at Shottesbrook, aged 94, Mr. James Green, gamekeeper for the last 70 years to colonel Vansittart. As a proof that nocturnal watchings are not inimical to health, his predecessor, John Harding, who passed all his life as gamekeeper in the same family, and lies buried at Shottesbrook, had reached the same exact age of 94.

BUCKINGHAMSHIRE.—Married, at Chingford, Bucks, the Rev. William Lake, Baker, M.A. rector of Hargrave, Northamptonshire, to Harriet, daughter of the Rev. Robert Lewis, rector of Chingford.

Died, of a dropsy, which terminated in apoplexy, at his seat, Buckland, Bucks, sir J. Throgmorton, bart.

At her house, Aston Clinton, Bucks, dowager lady Williams, relict of sir David Williams, of Sarrett, in the county of Herts, bart.

CAMBRIDGE.—Died, after a severe illness of a few days duration, and in the 23d year of his age, at his rooms in Trinity college, Richard Nethercoat Cooke, scho-

lar of that society, and eldest son of Richard Cooke, Esq. of Dartford, Kent.

In Trinity-street, in the 65th year of his age, the Rev. John Shepherd, B.D. of Trinity college, deputy chancellor of the diocese of Ely, nearly forty years minister of St. Michael, Cambridge, and vicar of Walkeringham, Nottinghamshire: both livings are in the patronage of Trinity college.

In the 20th year of his age, Francis Bacon Longe, Esq. of Trinity college, Cambridge, eldest son of the Rev. John Longe, of Coddenham, Suffolk.

CAMBRIDGESHIRE.—It is asserted that this and several other counties intend getting acts of parliament for establishing courts of request for cheaply recovering small debts.

CHESHIRE.—Died, at the castle, lieutenant Robert Griffith, of colonel Blackett's independent company of invalids, probably the last surviving officer who served under the lamented general Wolfe at Quebec. He was attended to the grave by a party of the 52d regiment.

CORNWALL.—Died, at South Petherwin, near Launceston, aged 110, Mrs. Elizabeth Turner.

At St. Evan parsonage, Rev. Thomas Tregenna Hamley, aged 59 years.

CUMBERLAND.—Rev. Thomas Ramshay, vicar of Brampton, has made a handsome donation of oatmeal to the poor hog-keepers of the parish under his care.

The earl of Carlisle with his accustomed liberality, caused 140 cart-loads of coals to be distributed to the poor of Brampton.

DEVONSHIRE.—Married, Charles Gifford, Esq. of Parker's Well House, Exeter, to Mary, eldest daughter of Fairfax Moore, Esq. of Staffordshire.

Robert Harvey, Esq. eldest son of sir R. B. Harvey, bart. of Langley Park, Bucks, to Jemima Jane, only daughter of the late J. R. Collins, of Hatch Court, Somerset.

At Sandford, William Teer Hawke, Esq. of Biddeford, to Rebecca, third daughter of the late Rev. George Bent, rector of Jacobstow.

Died, at Chudleigh, Margaret, wife of Benj. Le Mesurier, Esq. late of Hackney.

DORSETSHIRE.—Died, at Melbury House, Carolina Leonora, countess of Ilchester, in child-bed of her fourth child: her ladyship was the daughter of the right Rev. lord George Murray, late bishop of St. David's, brother to the Duke of Athol.

ESSEX.—Early in the morning of Jan. 21, some sacrilegious offenders broke into the parish-church of St. Margaret, Barking, and stole two surplices, one gown, two scarfs, and two towels, fortunately the

communion-plate had been removed for the purpose of being cleaned.

HAMPSHIRE.—Died, at Longstock, near Stockbridge, Rev. H. Arnold, rector of that parish, and many years a resident of Bath; an elegant scholar, and pious divine. To his family his loss (as indeed is too often the lamentable case with those whose chief dependence rests on clerical life) is irreparable.

HERTFORDSHIRE.—The Earl of Bridgewater, who resides at Ashridge Castle, near Hemel Hempstead, has been lately chosen a churchwarden, and serves personally. The first day was Christmas-eve, when among other things which he said in the vestry, he observed, "We will have no poor's-rate hereafter, send them to the castle, and I will employ and pay them all." We since learn, that his lordship's pay gives perfect satisfaction, and there will be employment for a year to come.

A most respectable meeting of gentlemen was lately held at the vestry-room of Sarratt, to consider the propriety of establishing a benefit-society for the lower class of people in Sarratt, and the adjoining parishes. After some conversation, the idea was cordially approved of, and the rules for the society's government, as proposed by the Rev. John Foster, were agreed to unanimously. The following gentlemen then gave in their names as honorary members:—the earl of Clarendon, Rev. sir John Filmer, bart. Rev. Selby Heals, Rev. John Foster, R. Day, Esq. J. V. Surtees, Esq. Rd. Squire, Esq. J. Cunningham, Esq. Rd. Packer, Esq. Rd. Pierpont, Esq. Mr. Davis, Mr. Steevens, and Mr. Moate.

A destructive fire broke out, January 16, at the house of the Rev. Samuel Edward Yeasely, at Stoke Burnham, which totally destroyed the house, together with a valuable library and furniture, not a vestige of which was saved. The fire broke out in the laundry, in the centre of the bottom of the house, where the servants had been washing, after bed-time; and the inmates had enough to do to save themselves. Mr. Yeasely and part of his family were in London. It is said that the library only was insured.

BIRTH.—At Albury-place, Cheshunt, the lady of John S. Jessopp, Esq. barrister at law, of her seventh daughter.

Died, at Wymondley, Rev. Mr. Parrey, aged 65, tutor of the academy at that place.

KENT.—Married, Frederick, eldest son of William Manning, Esq. M. P. of Combe Bank, to Elizabeth Edmunds, eldest daughter of Edmund Turner, Esq. of Stoke Rochford, Lincolnshire.

Died, at his house at Bromley, aged 74, William Walmley, Esq. nearly twenty years clerk of the papers of the house of lords, after a painful and protracted illness, which he bore with that piety and resignation, that always distinguished him during life.

Jan. 14. At Boxley House, in his 69th year, John Coker, Esq. of Bicester, in the county of Oxford.

At St. Leonard's, West Malling, Kent, F. H. Douce, Esq. one of the magistrates of that county.

LANCASHIRE.—In the streets of Liverpool, not a single mendicant, or beggar, is now to be seen. A whipping, and a pass to their respective legal places of settlement, are the principal methods which have been adopted by the chief magistrate, for the suppression of these characters.

Died, at Liverpool, the right hon. lady Crewe. The remains were interred in the family vault at Barthomley, near Crewe Hall, Cheshire.

LINCOLNSHIRE.—The presentation of a minister to the new chapel of ease at Boston, is to be, for the first fifteen years, in the subscribers at large, and after that period, in the corporation only. This has been agreed to at a public meeting.

Died, at Stamford, W. Johnson, Esq. banker.

MIDDLESEX.—King's Bench.—Libel.—On the motion of Mr. G. Marriott, Mr. Richard Carlile, the bookseller and publisher, of Fleet-street, was brought up to plead to an indictment and an information, the one charging him with publishing a wicked and blasphemous libel on the Old Testament, and the other with a like offence upon the New Testament, tending to bring the Christian religion into scandal and contempt, and to excite irreligion and irreverence towards the Holy Scriptures. The alleged libels appeared to be republications of different parts of Paine's "Age of Reason." The defendant pleaded not guilty to each of these proceedings, and gave security to appear and take his trial in the sittings after the present term, himself in 200l. and two sureties in 100l. each, for the first libel; and for the second, himself in 100l. and two sureties in 50l. each.

NORFOLK.—At the late quarter-sessions at Lynn, there was not one prisoner for trial, nor any business whatever to come before the court, a circumstance truly singular in a place of such a numerous population.

Died, of a lingering illness, at Gayton Thorpe, Elizabeth, third daughter of Mr. Kendle of this place.

NOTTINGHAMSHIRE.—Births.—The lady of H. Willoughby, Esq. M. P. of Apsley Hall, of a son.

At Nottingham, the lady of lieutenant colonel Chichester Crookshank, of the 3d foot of a son.

Married, Rev. W. Tiffin, vicar of Mat-tersea and Hayton, to the daughter of the late Chris. Rolleston, Esq. of Wainall.

OXFORDSHIRE.—Died, at Banbury, J. Barnes, Esq. one of the senior members of the corporation, and formerly an eminent brewer.

John Heys, Esq. barrister of Lincoln's-inn, and fellow of Trinity college, Cambridge. He was an universal and elegant scholar, and a finished gentleman. Whilst at the University he gained every prize.

RUTLANDSHIRE.—Married, at Little Casterton, the Rev. Thomas Shore, of Bury St. Edmunds, to Margaret Anne, daughter of the Rev. Richard Twopeny.

SOMERSETSHIRE.—Died, at Hinton St. George, on the 14th of January, John earl Paulet, viscount Hinton: the noble lord on the preceding evening, had directed the horses to be put to the post-chariot early in the next day. At five in the morning, the countess was alarmed by the sudden indisposition of the earl: he was seized with an apoplectic fit, and never spoke afterwards. His lordship lingered until 11 at night, when he expired, in the 63d year of his age. His lordship was twice married; by his first wife, Sophia, daughter of sir George Pocock, he had ten children, five of whom died in the flower of youth and manhood, the remaining five are, John viscount Hinton, who succeeds to the title and estate; Sophia, married to viscount Barnard, eldest son of the earl of Darlington; George, a post captain in the navy, married to Miss Dallas, daughter of sir George Dallas, bart.; Mary, one of the ladies of the bedchamber to the princesses; and Augusta Mary. He married secondly, lady Smith Burgess, who lives to deplore his loss.

At Bath, dame Sarah Gordon, relict of the late sir William Gordon, of Embsay, North Britain.

STAFFORDSHIRE.—Died, in the 80th year of his age, the Rev. George Green, of Penn, near Wolverhampton.

SUFFOLK.—In the parish of Laxfield the parishioners have come to the determination of farming by trustees, the lands belonging to the poor, and to apply the profits to their benefit. With this view, a system of regulations has been adopted, combined with that of savings' banks, which if duly acted upon, it is presumed, will scarcely fail of upholding the inde-

pendence of the poor, and bettering their condition.

Died, at Dong Melford, the Rev. J. Leroux, thirty years rector of that place.

Aged 73, Charles Stested, Esq. of Ipswich, formerly lieutenant-col. in the East Suffolk militia, and many years an active magistrate for the county.

SURRY.—Some public-spirited persons in the neighbourhood of Egham are endeavouring to establish an annual agricultural meeting, to encourage the poorer classes of parishioners in their endeavour to subsist without parochial relief, and to institute premiums for the reward of diligence and fidelity in agricultural servants. It is proposed that Egham, Sunninghill, Windlesham, Chobham, and Thorpe, shall form a district for these laudable purposes.

Married, at Cheam, the Rev. George Millett, M.A. fellow of Christ's college, Cambridge, to Eliza Amelia, eldest daughter of the late John Agnew, esq.

SUSSEX.—We feel great pleasure in announcing to the inhabitants of Brighton, that the splendid donations of 7,100*l.* and 5,000*l.* directed by the will of the late Swan Downer, Esq. to be invested in the endowment of a school in this place, for the education of poor children, and for the clothing of the aged poor, have been confirmed by the decretal order of the vice-chancellor. This cheering information was given to the commissioners, who lately visited this town, by Ebenezer Johnston, Esq. and the Rev. William Johnston, the executors, in the presence of our worthy vicar, who, as an official trustee, desired the commissioners to record, in their minutes, his entire approbation of the management and explanation of those gentlemen. By this decree, the executors are protected from the personal responsibility they had generously incurred, of several hundred pounds, by the distribution of clothes to 50 poor residents in this town, for the last three years. We understand that 1,000*l.* which came under the Mortmain act, is directed to be distributed among the testator's next of kin.

On New Year's Day, 150 children of the Maresfield national school for boys and girls, partook of the annual bounty of Sir John and Lady Shelley, at Maresfield-park. After an excellent dinner of beef and plum pudding, rewards were distributed to the children of bibles and clothes. Sums of from one to two guineas each, were also given by way of premiums to different labourers of the parish, who had not received parochial relief—for the best garden—the neatest cottage, &c. &c. and these are to be continued annually.

Died, at Eastbourne, aged 89, Mrs. Elizabeth Mortimer, the last surviving sister of the celebrated painter of that name, and of the late Charles Smith Mortimer, Esq. comptroller of the customs at Eastbourne.

WILTSHIRE.—Died, at Salisbury, at the Black Horse Inn, aged 24 years, the Rev. John Hughes, B.A. of Pembroke college, Oxford, and late curate of St. Mary Magdalen church, Tannton. He attended the late ordination at Salisbury, for the purpose of being ordained to priests' orders, where he took the typhus fever, which terminated the life of this most promising divine.

YORKSHIRE.—**Leeds.**—A meeting of gentlemen was lately held at the courthouse here, when it was resolved, that it will tend materially to the advantage of the town and neighbourhood, to form an institution under the name of the Leeds Philosophical and Literary Society. It was also proposed to erect a building, in which the transactions of the institution may be carried on. A subscription was opened and properly encouraged.

Married, at Leeds, Thomas Kinnear, Esq. eldest son of George Kinnear, Esq. banker, of Edinburgh, to Susanna, third daughter of Benjamin Gott, Esq. of Armley House, near Leeds.

Died, on the 5th inst. Marianne, the wife of the Rev. G. Kenrick, of Hull, and youngest daughter of the late Rev. R. Hodgson, of Hull.

The Rev. Fletcher Dixon, LL.D. vicar of Duffield, Yorkshire.

At his house in Blake-street, York, in his 84th year, the Rev. John Deere Thomas, D.D. rector of Kirby Misperton, in this county.

IRELAND.

State of prisons.—It appears from a circular letter, sent by Mr. Grant to the magistrates throughout the country, that inquiries will be officially made into the state of various prisons in Ireland.

Died, on the 4th inst. at Stokestown House, Roscommon, aged 81, Maurice, lord baron Hartland. His lordship was married, in 1765, to the hon. Catherine Moore, daughter of Stephen lord Mountcashel, by whom he has left issue, the hon. major-general Thomas Mahon, now lord Hartland; the hon. major-general Stephen Mahon, lieutenant-colonel of the 7th dragoon guards; and Rev. Maurice Mahon, one of the prebendaries of St. Patrick's cathedral. This family is traditionally descended from the ancient princes of Munster; and on the first arrival of the English, in the reign of

Henry II., had large possessions in that province, over which they ruled as hereditary chieftains.

WALES.

According to the bequest of the late lady Penryhn, six bells have been placed in the tower of the village church of Llandegai; the church is also beautifying under the direction of Mr. Turner, architect of Whitechurch.

Births.—At Ruthen, the lady of the Rev. R. Newcome, warden of Ruthen, of a son.

At the vicarage, Llanasa, the lady of the Rev. Henry Parry, of a son.

CAMBRIAN SOCIETY.

ESTABLISHED FOR 1819.

In pursuance of proposals before communicated to the public, a meeting was lately held at Carmarthen, the Right Hon. Lord Dynevor in the chair, which formed itself into a society for the preservation of the remains of ancient British literature, poetical, historical, antiquarian, sacred and moral, and for the encouragement of the national music. At an adjournment of the meeting to the palace, at Abergwilly, letters from the Right Hon. Lord Kenyon, the Right Hon. Lord Cawdor, the Right Rev. the Bishops of St. Asaph, Bangor, and Llandaff, from Sir W. W. Wynne, Sir Thomas Mostyn, Sir Robert Vaughan, Sir Edward Price Lloyd, Sir Charles Morgan, J. W. Griffith, Esq. the Rev. Archdeacon Jones, the Rev. Edward Davies, and the Rev. G. Strong, were read, containing the most cordial assurances of co-operation in forwarding the views of the society. A committee was at the same time appointed, to propose prize subjects for the ensuing year, and other papers to be produced at the next meeting; and the Rev. David Rowland was appointed secretary to the society. It was also proposed and agreed to, as expedient for promoting the objects of the society, that the members and others who may be possessed of Welsh manuscripts, be solicited to transmit to the secretary, notices or lists of them in writing, specifying their titles, with particular descriptions. Mr. Edward Williams, the bard, was appointed by the society to superintend the printing of the society's publications at Carmarthen, and to give instructions to young students in Welsh

poetry and literature. The society look forward with great interest to the establishment of a committee in the metropolis, to co-operate with the general Cambrian Society, in forwarding its designs, and extending its connections.

The following prizes are proposed by the Cambrian Society for the year 1819, viz.—five guineas for the best Englyn on the Harp new strung; ten guineas for the best Awdl on the Death of the Queen; and twenty guineas, or a medal of not less value than twenty guineas, for the best poem in any one, or all of the four and twenty metres, on the Death of Sir Thomas Picton; also, ten guineas for the best English essay on each of the following subjects, viz.—

1. On the language and learning of Britain under the Roman government, with a particular reference to the testimony of Martial (*Dicitur et nostros cantare Britannia versus*) and of Juvenal, and to the influence of Agricola's schools.

2. On the distinct characters, and comparative advantages of the Bardic institutions of Carmarthen and Glamorgan, and on the notices which remain of each.

Also a silver harp, value five guineas, with a gratuity, will be given to the best proficient on the harp, and other gratuities to the several competitors to defray their expences.

The verses and essays to be delivered in to the secretary, at the vicarage, Carmarthen, on or before the 1st of May, 1819; on or before which day, the candidates for the silver harp must send their names to the secretary. The successful compositions will be recited at Carmarthen on the first Thursday in July. The prize for the best performance on the harp will be decided at the music meeting, which will be held for the benefit of decayed harpers, on the Friday in the same week.

The prizes of the Church Union Society in the diocese of St. David's are adjudged as follows:—The premium (by benefaction) of fifty pounds to Eusebius Exoniensis, for the best essay on the Evidence from Scripture, that the soul immediately after death is not in a state of insensibility, but of happiness or misery.—The society has also adjudged ten pounds each to two other essays on the same subject, viz. the Rev. John Grant, late of St. John's college, Oxford; and the Rev. Edward Griffin, B.A. perpetual curate of Great Bowden, near Market Harborough, Leicestershire.

MONTHLY LIST OF PUBLICATIONS.

DIVERSITY.

Practical Sermons on various Subjects, chiefly designed to illustrate and enforce the Principle of Christian Responsibility. 8vo. 7s.

A Sermon preached in the Parish Church of Wasing, on Sunday, Nov. 29, 1818, and at Newbury, on Sunday, Dec. 6, 1818, on the Death of her late Majesty the Queen. By the Rev. Samuel Slocock, Rector of Wasing, &c. 1s. 6d.

A Sermon preached at the Church of St. Mary, Aldermary, on Wednesday, Dec. 2, 1818, being the Day of Her Majesty's Interment; and at the Churches of St. Antholin and St. Michael Bassishaw, on the Sunday following. By the Rev. H. B. Wilson, D.D. F.S.A. Rector of the United Parishes of St. Mary, Aldermary, and St. Thomas, Apostle, &c. 4s.

Four plain Reasons, in a few plain Words, wherefore a Churchman ought not to subscribe to the Bible Society; in a Letter from a Clergyman to his Parishioners. 1s. 6d.

A Sermon preached at St. Peter's Cathedral, Exeter, on Thursday, Oct. 22, 1818, being the Anniversary of the Diocesan Society for Promoting Christian Knowledge. By the Rev. William Oxnam, A.M. Prebendary of the Cathedral, and Rector of St. Petrock's, Exeter. 1s.

A Sermon, on the Death of her late Majesty Queen Charlotte, preached before the University of Cambridge, on Dec. 6, 1818. By Herbert Marsh, D.D. F.R.S. and F.A.S. Lord Bishop of Landaff. 1s. 6d.

Antinomianism Unmasked. Being an Inquiry into the distinctive Characteristics of the two Dispensations of Law and Grace. By Samuel Chase, A.M. 8vo. 7s. 6d.

High Quarrel with the Pope; or Reformation in the Catholic Church of Germany, and the Downfall of Papal Authority: detailed in a Correspondence between the Court of Rome and Baron Von Wessenberg, Bishop of Constance, &c. 5s. 6d.

The Claims of the Church of England to the Fidelity of its Members, calmly, fairly, and plainly stated; a Sermon for Distribution. By the Rev. R. Warner. 6d.

Observations on the Employment of Sunday; and on the principal Fasts and Holidays of the Church of England; with short Prayers and suitable Forms of Self-Examination for each Day, intended chiefly for the Use of those who have not Leisure to read larger Treatises. 1s.

The Authority, Nature, and Duties, of the Christian Ministry; a Sermon preached in the Cathedral of Gloucester, at the general Ordination, on Sunday, Dec. 20, 1818. By Edwin Jacob, A.M. Curate of St. Michael's, Gloucester. 2s.

Real Charity and Popular Charity; a

Discourse delivered in Charter-House Chapel, London, on Friday, Dec. 12, 1818, being Founder's Day. By the Rev. Josiah Thomas, M.A. Archdeacon of Bath. 1s.

Observations on Mr. Faber's Third Volume of a Dissertation on the Prophecies, relative to the great Period of 1260 Years. By the Author of "Remarks on some Parts of Mr. Faber's former Volumes," &c. 2s. 6d.

A Sermon preached in the Temple Church, on Wednesday, Dec. 2, 1818, being the Day of her late Majesty's Funeral. By the Rev. John Lonsdale, M.A. Assistant Preacher at the Temple, and late Fellow of King's College, Cambridge. 1s. 6d.

Observations on the Provision intended for the Clergy, under the Act 58 Geo. 3. cap. 45. for building, and promoting the Building, of additional Churches in populous Parishes, in a Letter addressed to the Right Hon. the Earl of Liverpool. By John Moore, A.M. Lecturer of St. Martin's, Birmingham, and late Fellow of Worcester College, Oxford. 1s.

The Proper Deity and Distinct Personality, Agency and Worship, of the Holy Spirit; vindicated against the recent Cavils of Baring, Bevan, Corvan, and others, late Seceders from the Church of England. By Robert Harkness Carne, A.B. 12mo. 6s.

Discourses on the Principles of Religious Worship, and Subjects connected with them; and particularly the Liturgy of the Church of England; with Notes, illustrative and explanatory. By the Rev. C. Mayo, LL.B. 8vo. 7s.

A Sermon preached at the Chapel Royal, Brompton, on October 1, 1818, being the Anniversary of the Lewes Deanery Committee of the Society for Promoting Christian Knowledge, in Aid of the Funds of the Institution. By the Rev. John Prowett, A.M. Rector of Edburton, Sussex. 1s. 6d.

A Sermon preached at the Church of St. Mary, Newington, Surry, on Sunday, Oct. 25, 1818, for the Benefit of the United Parochial National Charity and Sunday Schools of that Parish. By the Rev. Edward Bowman Vardon, LL.B. of Clare Hall, Cambridge, Curate and Lecturer of St. Ann's, Westminster. 1s. 6d.

HISTORY.

The Tour of Africa; containing a concise Account of all the Countries in that Quarter of the Globe, hitherto visited by Europeans; with the Manners and Customs of the Inhabitants, selected from the best Authors, and arranged by Catherine Hutton. 8vo. 12s.

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have not been described by Mr. Eustace, in his *Classical Tour*. By Sir Richard Colt Hoare, Bart. 4to. 2l. 2s.

Historical Memoirs, respecting the English, Irish, and Scottish Catholics, from the Reformation to the present Time. By Charles Butler, Esq. 2 vols. 8vo. 1l. 4s.

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A Journal of the Life, Travels, and Christian Experience of Thomas Chalkley, written by himself. 12mo. 3s. 6d.

A Brief Memoir of her late Majesty Queen Charlotte, with authentic Anecdotes and elegiac Verses. By Thomas Williams. 2s. 6d.

The Annual Biography and Obituary for 1819. 8vo. 15s.

POLITICAL.

A Letter to H. Brougham, Esq. M.P. in Reply to the *Strictures on Winchester College*, contained in his Letter to Sir Samuel Romilly. From the Rev. Liscombe Clarke, A.M. Fellow of Winchester College. 2s. 6d.

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Letters on the Importance, Duty, and Advantages, of Early Rising; addressed to Heads of Families, the Man of Business, the Lover of Nature, the Student, and the Christian. 8vo. 6s.

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Transactions of the Literary Society of Bombay. 4to. 2l. 12s. 6d.

A brief Account of the Guildhall of the City of London. By J. B. Nichols, F.S.A. With an internal View, by J. C. Buckler; and a View of the old Front, by Mr. Schnebbelie. 8vo. 5s.

A Defence of Dr. Jonathan Swift, Dean of St. Patrick's; in Answer to certain Observations in his Life and Writings, in the Fifty-third Number of the *Edinburgh Review*. 8vo. 3s.

The Peerage of the United Kingdom of Great Britain and Ireland. By John Debrett. Twelfth Edition, corrected to Jan. 1819. 2 Vols. 1l. 4s.

Letters from the Hon. Horace Walpole, to the Rev. W. Cole, and Others; from the Year 1745 to the Year 1782. 4to. 1l. 7s.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

A Volume of Sermons (dedicated by Permission to the Rev. Dr. Magee, Dean of Cork) chiefly designed to illustrate and enforce the Principle of Christian Responsibility, will be published in a few Days.

A Churchman's Second Epistle, with Notes and Illustrations, by the Author of *Religio Clerici*; also, a third Edition of *Religio Clerici*, Epistle the First, with Notes and Illustrations, will speedily be published.

Dr. Clarke's Travels through Denmark, Sweden, Lapland, Finland, Norway, and Russia, will be published on the 1st of February.

A new Edition of a Song to David, by the late C. Smart, M.A. will appear at the same Time.

A Defence of the Poor Laws, with a

Plan for the Suppression of Mendicity, by Mr. Samuel Roberts, will be published early in February.

Illustrations of Scripture; first, from the Geography of the East; secondly, the Natural History of the East; and thirdly, from the Customs and Manners of ancient and modern Nations, by Professor Paston of Edinburgh, in two Volumes is in the Press.

A History of the Crusades undertaken for the Recovery of the Holy Land, by Mr. Mills, Author of a *History of Muhammadanism*, is preparing for the Press.

A new Edition of the late Dr. Pearson's Family Prayers, is printing.

A new Volume of Sermons, by Dr. Chalmers, of Glasgow, is in the Press.

NOTICE TO CORRESPONDENTS.

The subject of *P.*'s recommendation has been considered, but cannot be complied with at present.

Tyro and a *True Churchman* have been received.

A Hampshire Incumbent, *P. R.* and *M. S.* are under consideration.

F. De Courcy is received, and highly approved; he shall hear further from us.